

SUNAN ABU DAWUD

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About the author:

Sunan Abu-Dawud (full name Abu-Dawud Sulaiman bin Al-Aash'ath Al-Azdi as-Sijistani) was born in 202 A.H. and died in 275 A.H. He was one of the most widely travelled of the scholars of ahadith, going to Saudi Arabia, Iraq, Khurasahn, Egypt, Syria, Nishapur, Marv, and other places for the sole purpose of collecting ahadith. His primary interest was in law, hence his collection focuses purely on legal ahadith. From about 50,000 ahadith, he chose 4,800 for inclusion in his work based on their superior authenticity. The translation of Sunan Abu-Dawud found here is not complete. Roughly half of the collection is missing; please take this into account if you cannot find a specific hadith.

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Book 1: Purification (Kitab Al-Taharah)

Book 1, Number 0001:

Narrated Mughirah ibn Shu'bah:

When the Prophet (peace be upon him) went (outside) to relieve himself, he went to a far-off place.

Book 1, Number 0002:

Narrated Jabir ibn Abdullah:

When the Prophet (peace be upon him) felt the need of relieving himself, he went far off where no one could see him.

Book 1, Number 0003:

Narrated AbuMusa:

AbutTayyah reported on the authority of a shaykh (an old man): When Abdullah ibn Abbas came to Basrah, people narrated to him traditions from AbuMusa. Therefore Ibn Abbas wrote to him asking him about certain things. In reply AbuMusa wrote to him saying: One day I was in the company of the Apostle of Allah (peace be upon him). He wanted to urinate. Then he came to a soft ground at the foot of a wall and urinated. He (the Prophet) then said: If any of you wants to urinate, he should look for a place (like this) for his urination.

Book 1, Number 0006:

Narrated Zayd ibn Arqam:

The Apostle of Allah (peace be upon him) said: These privies are frequented by the jinns and devils. So when anyone amongst you goes there, he should say: "I seek refuge in Allah from male and female devils."

Book 1, Number 0007:

Narrated Salman al-Farsi:

It was said to Salman: Your Prophet teaches you everything, even about excrement. He replied: Yes. He has forbidden us to face the qiblah at the time of easing or urinating, and cleansing with right hand, and cleansing with less than three stones, or cleansing with dung or bone.

Book 1, Number 0010:

Narrated Ma'qil ibn AbuMa'qil al-Asadi:

The Apostle of Allah (peace be upon him) has forbidden us to face the two qiblahs at the time of urination or excretion.

Book 1, Number 0011:

Narrated Abdullah ibn Umar:

Marwan al-Asfar said: I saw Ibn Umar make his camel kneel down facing the qiblah, then he sat down urinating in its direction. So I said: AbuAbdurRahman, has this not been forbidden? He replied: Why not, that was forbidden only in open country; but when there is something between you and the qiblah that conceals you , then there is no harm.

Book 1, Number 0013:

Narrated Jabir ibn Abdullah:

The Prophet of Allah (peace be upon him) forbade us to face the qiblah at the time of making water. Then I saw him facing it (qiblah) urinating or easing himself one year before his death.

Book 1, Number 0014:

Narrated Abdullah ibn Umar:

When the Prophet (peace be upon him) wanted to relieve himself, he would not raise his garment, until he lowered himself near the ground.

Book 1, Number 0015:

Narrated AbuSa'id al-Khudri:

I heard the Apostle of Allah (peace be upon him) say: When two persons go together for relieving themselves uncovering their private parts and talking together, Allah, the Great and Majestic, becomes wrathful at this (action).

Book 1, Number 0017:

Narrated Muhajir ibn Qunfudh:

Muhajir came to the Prophet (peace be upon him) while he was urinating. He saluted him. The Prophet (peace be upon him) did not return the salutation to him until he performed ablution. He then apologised to him, saying: I disliked remembering Allah except in the state of purification.

Book 1, Number 0019:

Narrated Anas ibn Malik:

When the Prophet (peace be upon him) entered the privy, he removed his ring.

Book 1, Number 0022:

Narrated Amr ibn al-'As:

AbdurRahman ibn Hasanah reported: I and Amr ibn al-'As went to the Prophet (peace be upon him). He came out with a leather shield (in his hand). He covered himself with it and urinated. Then we said: Look at him. He is urinating as a woman does. The Prophet (peace be upon him), heard this and said: Do you not know what befell a person from amongst Banu Isra'il (the children of Israel)? When urine fell on them, they would cut off the place where the urine fell; but he (that person) forbade them (to do so), and was punished in his grave.

Book 1, Number 0024:

Narrated Umaymah daughter of Ruqayqah:

The Prophet (peace be upon him) had a wooden vessel under his bed in which he would urinate at night.

Book 1, Number 0026:

Narrated Mu'adh ibn Jabal:

The Apostle of Allah (peace be upon him) said: Be on your guard against three things which provoke cursing: easing in the watering places and on the thoroughfares, and in the shade (of the tree).

Book 1, Number 0027:

Narrated Abdullah ibn Mughaffal:

The Apostle of Allah (peace be upon him) said: No one of you should make water in his bath and then wash himself there (after urination).

The version of Ahmad has: Then performs ablution there, for evil thoughts come from it.

Book 1, Number 0028:

Narrated A Man from the Companions:

Humayd al-Himyari said: I met a man (Companion of the Prophet) who remained in the company of the Prophet (peace be upon him) just as AbuHurayrah remained in his company. He then added: The Apostle of Allah (peace be upon him) forbade that anyone amongst us should comb (his hair) every day or urinate in the place where he takes a bath.

Book 1, Number 0029:

Narrated Abdullah ibn Sarjis:

The Prophet (peace be upon him) prohibited to urinate in a hole.

Book 1, Number 0030:

Narrated Aisha, Ummul Mu'minin:

When the Prophet (peace be upon him) came out of the privy, he used to say: "Grant me Thy forgiveness."

Book 1, Number 0032:

Narrated Hafsah, Ummul Mu'minin:

The Prophet (peace be upon him) used his right hand for taking his food and drink and used his left hand for other purposes.

Book 1, Number 0033:

Narrated Aisha, Ummul Mu'minin:

The Prophet (peace be upon him) used his right hand for getting water for ablution and taking food, and his left hand for his evacuation and for anything repugnant.

Book 1, Number 0035:

Narrated AbuHurayrah:

The Prophet (peace be upon him) said: If anyone applies collyrium, he should do it an odd number of times. If he does so, he has done well; but if not, there is no harm. If anyone cleanses himself with pebbles, he should use an odd number. If he does so, he has done well; but if not, there is no harm.

If anyone eats, he should throw away what he removes with a toothpick and swallow what sticks to his tongue. If he does so, he has done well; if not, there is no harm. If anyone goes to relieve himself, he should conceal himself, and if all he can do is to collect a heap of send, he should sit with his back to it, for the devil makes sport with the posteriors of the children of Adam. If he does so, he has done well; but if not, there is no harm.

Book 1, Number 0036:

Narrated Ruwayfi' ibn Thabit:

Shayban al-Qatbani reported that Maslamah ibn Mukhallad made Ruwayfi' ibn Thabit the governor of the lower parts (of Egypt). He added: We travelled with him from Kum Sharik to Alqamah or from Alqamah to Kum Sharik (the narrator doubts) for Alqam.

Ruwayfi' said: Any one of us would borrow a camel during the lifetime of the Prophet (peace be upon him) from the other, on condition that he would give him half the booty, and the other half he would retain himself.

Further, one of us received an arrowhead and a feather, and the other an arrow-shaft as a share from the booty.

He then reported: The Apostle of Allah (peace be upon him) said: You may live for a long time after I am gone, Ruwayfi', so, tell people that if anyone ties his beard or wears round his neck a string to ward off the evil eye, or cleanses himself with animal dung or bone, Muhammad has nothing to do with him.

Book 1, Number 0039:

Narrated Abdullah ibn Mas'ud:

A deputation of the jinn came to the Prophet (peace be upon him) and said: O Muhammad, forbid your community to cleans themselves with a bone or dung or charcoal, for in them Allah has provided sustenance for us. So the Prophet (peace be upon him) forbade them to do so.

Book 1, Number 0040:

Narrated Aisha, Ummul Mu'minin:

The Apostle of Allah (peace be upon him) said: When any of you goes to relieve himself, he should take with him three stones to cleans himself, for they will be enough for him.

Book 1, Number 0041:

Narrated Khuzaymah ibn Thabit:

The Prophet (peace be upon him) was asked about cleansing (after relieving oneself). He said: (One should cleanse oneself) with three stones which should be free from dung.

Book 1, Number 0042:

Narrated Aisha, Ummul Mu'minin:

The Prophet (peace be upon him) urinated and Umar was standing behind him with a jug of water. He said: What is this, Umar? He replied: Water for you to perform ablution with. He said: I have not been commanded to perform ablution every time I urinate. If I were to do so, it would become a sunnah.

Book 1, Number 0044:

Narrated AbuHurayrah:

The Prophet (peace be upon him) said: The following verse was revealed in connection with the people of Quba': "In it are men who love to be purified" (ix.108). He (AbuHurayrah) said: They used to cleanse themselves with water after easing. So the verse was revealed in connection with them.

Book 1, Number 0047:

Narrated Zayd ibn Khalid al-Juhani:

I heard the Apostle of Allah (peace be upon him) say: Were it not hard on my ummah, I would order them to use the tooth-stick at the time of every prayer. AbuSalamah said: Zayd ibn Khalid used to attend the prayers in the mosque with his tooth-stick on his ear where a clerk carries a pen, and whenever he got up for prayer he used it.

Book 1, Number 0048:

Narrated Abdullah ibn Hanzalah ibn AbuAmir:

Muhammad ibn Yahya ibn Habban asked Abdullah ibn Abdullah ibn Umar about the reason for Ibn Umar's performing ablution for every prayer, whether he was with or without ablution.

He replied: Asma', daughter of Zayd ibn al-Khattab, reported to me that Abdullah ibn Hanzalah ibn AbuAmir narrated to her that the Apostle of Allah (peace be upon him) was earlier commanded to perform ablution for every prayer whether or not he was with ablution.

When it became a burden for him, he was ordered to use tooth-stick for every prayer. As Ibn Umar thought that he had the strength (to perform the ablution for every prayer), he did not give up performing ablution for every prayer.

Book 1, Number 0050:

Narrated Aisha, Ummul Mu'minin:

The Apostle of Allah (peace be upon him) was using the tooth-stick, when two men, one older than the other, were with him. A revelation came to him about the merit of using the tooth-stick. He was asked to show proper respect and give it to the elder of the two.

Book 1, Number 0052:

Narrated Aisha, Ummul Mu'minin:

The Apostle of Allah (peace be upon him) said: Ten are the acts according to fitrah (nature): clipping the moustache, letting the beard grow, using the tooth-stick, cutting the nails, washing the finger joints, plucking the hair under the arm-pits, shaving the pubes, and cleansing one's private parts (after easing or urinating) with water. The narrator said: I have forgotten the tenth, but it may have been rinsing the mouth.

Book 1, Number 0055:

Narrated Aisha, Ummul Mu'minin:

Ablution water and tooth-stick were placed by the side of the Prophet (peace be upon him). When he got up during the night (for prayer), he relieved himself, then he used the tooth-stick.

Book 1, Number 0056:

Narrated Aisha, Ummul Mu'minin:

The Prophet (peace be upon him) did not get up after sleeping by night or by day without using the tooth-stick before performing ablution.

Book 1, Number 0059:

Narrated AbulMalih:

The Prophet (peace be upon him) said: Allah does not accept charity from goods acquired by embezzlement as He does not accept prayer without purification.

Book 1, Number 0061:

Narrated Ali ibn AbuTalib:

The key to prayer is purification; its beginning is takbir and its end is taslim.

Book 1, Number 0062:

Narrated Abdullah ibn Umar:

AbuGhutayf al-Hudhali reported: I was in the company of Ibn Umar. When the call was made for the noon (zuhr) prayer, he performed ablution and said the prayer. When the call for the afternoon ('asr) prayer was made, he again performed ablution. Thus I asked him (about the reason of performing ablution). He replied: The Apostle of Allah (peace be upon him) said: For a man who performs ablution in a state of purity, ten virtuous deeds will be recorded (in his favour).

AbuDawud said: This is the tradition narrated by Musaddad, and it is more perfect.

Book 1, Number 0063:

Narrated Abdullah ibn Umar:

The Prophet (peace be upon him), was asked about water (in desert country) and what is frequented by animals and wild beasts. He replied: When there is enough water to fill two pitchers, it bears no impurity.

Book 1, Number 0066:

Narrated AbuSa'id al-Khudri:

The people asked the Messenger of Allah (peace be upon him): Can we perform ablution out of the well of Buda'ah, which is a well into which menstrual clothes, dead dogs and stinking things were thrown? He replied: Water is pure and is not defiled by anything.

Book 1, Number 0067:

Narrated AbuSa'id al-Khudri:

I heard that the people asked the Prophet of Allah (peace be upon him): Water is brought for you from the well of Buda'ah. It is a well in which dead dogs, menstrual clothes and excrement of people are thrown. The Messenger of Allah (peace be upon him) replied: Verily water is pure and is not defiled by anything.

Book 1, Number 0068:

Narrated Abdullah ibn Abbas:

One of the wives of the Prophet (peace be upon him) took a bath from a large bowl. The Prophet (peace be upon him) wanted to perform ablution or take from the water left over. She said to him: O Prophet of Allah, verily I was sexually defiled. The Prophet said: Water not defiled.

Book 1, Number 0070:

Narrated AbuHurayrah:

The Prophet (peace be upon him) said: None amongst you should urinate in standing water, then wash in it after sexual defilement.

Book 1, Number 0075:

Narrated AbuQatadah:

Kabshah, daughter of Ka'b ibn Malik and wife of Ibn AbuQatadah, reported: AbuQatadah visited (me) and I poured out water for him for ablution. A cat came and drank some of it and he tilted the vessel for it until it drank some of it. Kabshah said: He saw me looking at him; he asked me: Are you surprised, my niece? I said: Yes. He then reported the Messenger of Allah (peace be upon him) as saying: It is not unclean; it is one of those (males or females) who go round among you.

Book 1, Number 0076:

Narrated Aisha, Ummul Mu'minin:

Dawud ibn Salih ibn Dinar at-Tammar quoted his mother as saying that her mistress sent her with some pudding (harisah) to Aisha who was offering prayer. She made a sign to me to place it down. A cat came and ate some of it, but when Aisha finished her prayer, she ate from the place where the cat had eaten. She stated: The Messenger of Allah (peace be upon him) said: It is not unclean: it is one of those who go round among you. She added: I saw the Messenger of Allah (peace be upon him) performing ablution from the water left over by the cat.

Book 1, Number 0078:

Narrated Aisha, Ummul Mu'minin:

My hands and the hands of the Messenger of Allah (peace be upon him) alternated into one vessel while we performed ablution.

Book 1, Number 0081:

Narrated Humayd al-Himyari:

Humayd al-Himyari reported: I met a person (among the Companion of Prophet) who remained in the company of the Prophet (peace be upon him)for four years as AbuHurayrah remained in his company. He reported: The Apostle of Allah (peace be upon him) forbade that the female should wash with the water left over by the male, and that the male should wash with the left-over of the female.

The version of Musaddad adds: "That they both take the handful of water together."

Book 1, Number 0082:

Narrated Hakam ibn Amr:

The Prophet (peace be upon him) forbade that the male should perform ablution with the water left over by the female.

Book 1, Number 0083:

Narrated AbuHurayrah:

A man asked the Apostle of Allah (peace be upon him): Messenger of Allah, we travel on the sea and take a small quantity of water with us. If we use this for ablution, we would suffer from thirst. Can we perform ablution with sea water? The Messenger (peace be upon him) replied: Its water is pure and what dies in it is lawful food.

Book 1, Number 0084:

Narrated Abdullah ibn Mas'ud:

AbuZayd quoted Abdullah ibn Mas'ud as saying that on the night when the jinn listened to the Qur'an the Prophet (peace be upon him) said: What is in your skin vessel? He said: I have some nabidh. He (the Holy Prophet) said: It consists of fresh dates and pure water.

Sulayman ibn Dawud reported the same version of this tradition on the authority of AbuZayd or Zayd. But Sharik said that Hammad did not mention the words "night of the jinn".

Book 1, Number 0088:

Narrated Abdullah ibn al-Arqam:

Urwah reported on the authority of his father that Abdullah ibn al-Arqam travelled for performing hajj (pilgrimage) or umrah. He was accompanied by the people whom he led in prayer. One day when he was leading them in the dawn (fajr) prayer, he said to them: One of you should come forward. He then went away to relieve himself. He said: I heard the Messenger of Allah (peace be upon him) say: When any of you feels the need of relieving himself while the congregational prayer is ready, he should go to relieve himself.

Book 1, Number 0090:

Narrated Thawban:

The Messenger of Allah (peace be upon him) said: Three things one is not allowed to do: supplicating Allah specifically for himself and ignoring others while leading people in prayer; if he did so, he deceived them; looking inside a house before taking permission: if he did so, it is as if he entered the house, saying prayer while one is feeling the call of nature until one eases oneself.

Book 1, Number 0091:

Narrated AbuHurayrah:

The Prophet (peace be upon him) said: It is not permissible for a man who believes in Allah and in the Last Day that he should say the prayer while he is feeling the call of nature until he becomes light (by relieving himself).

Book 1, Number 0092:

Narrated Aisha, Ummul Mu'minin:

The Prophet (peace be upon him) used to wash himself with a sa' (of water) and perform ablution with a mudd (of water).

Book 1, Number 0093:

Narrated Jabir ibn Abdullah:

The Prophet (peace be upon him) used to take a bath with a sa' (of water) and perform ablution with a mudd (of water)

Book 1, Number 0094:

Narrated Umm Umarah:

Habib al-Ansari reported: I heard Abbad ibn Tamim who reported on the authority of my grandmother, Umm Umarah, saying: The Prophet (peace be upon him) wanted to perform ablution. A vessel containing 2/3 mudd of water was brought to him.

Book 1, Number 0096:

Narrated Abdullah ibn Mughaffal:

Abdullah heard his son praying to Allah: O Allah, I ask Thee a white palace on the right of Paradise when I enter it. He said: O my son, ask Allah for Paradise and seek refuge in Him from Hell-Fire, for I heard the Messenger of Allah (peace be upon him) say: In this community there will be some people who will exceed the limits in purification as well as in supplication.

Book 1, Number 0098:

Narrated Aisha, Ummul Mu'minin:

I and the Messenger of Allah (peace be upon him) used to take bath with a brass vessel.

Book 1, Number 0100:

Narrated Abdullah ibn Zayd:

The Messenger of Allah (peace be upon him) came upon us. We brought water for him in a brass vessel and he performed ablution.

Book 1, Number 0101:

Narrated AbuHurayrah:

The Messenger of Allah (peace be upon him) said: The prayer of a person who does not perform ablution is not valid, and the ablution of a person who does not mention the name of Allah (in the beginning) is not valid.

Book 1, Number 0111:

Narrated Ali ibn AbuTalib:

Abdu Khayr said: Ali came upon us and he had already offered prayer. He called for water. We asked: What will you do with water when you have already offered prayer? - Perhaps to teach us. A utensil containing water and a wash-basin were brought (to him).

He poured water from the utensil on his right hand and washed both his hands three times, rinsed the mouth, snuffed up water and cleansed the nose three times. He then rinsed the mouth and snuffed up water with the same hand by which he took water. He then washed his face three times,

and washed his right hand three times and washed his left hand three times. He then put his hand in water and wiped his head once.

He then washed his right foot thrice and left foot thrice, then said: If one is pleased to know the method of performing ablution of the Apostle of Allah, this is how he did it.

Book 1, Number 0121:

Narrated Al-Miqdam ibn Ma'dikarib al-Kindi:

The ablution water was brought to the Messenger (peace be upon him) and he performed ablution; he washed his hands up to wrists three times, then washed his forearms three times. He then rinsed his mouth and snuffed up water three times; then he wiped his head and ears inside and outside.

Book 1, Number 0124:

Narrated Mu'awiyah:

AbulAzhar al-Mughirah ibn Farwah and Yazid ibn AbuMalik reported: Mu'awiyah performed ablution before the people, as he saw the Apostle of Allah (peace be upon him) performed ablution. When he reached the stage of wiping his head, he took a handful of water and poured it with his left hand over the middle of his head so much so that drops of water came down or almost came down. Then he wiped (his head) from its front to its back and from its back to its front.

Book 1, Number 0126:

Narrated Ar-Rubayyi' daughter of Mu'awwidh ibn Afra':

The Messenger of Allah (peace be upon him) used to come to us. He once said: Pour ablution water on me. She then described how the Prophet (peace be upon him) performed ablution saying: He washed his hands up to wrist three times and washed his face three times, and rinsed his mouth and snuffed up water once. Then he washed his forearms three times and wiped his head twice beginning from the back of his head, then wiped its front. He wiped his ears outside and inside. Then he washed his feet three times.

Book 1, Number 0131:

Narrated Ar-Rubayyi' daughter of Mu'awwidh ibn Afra':

The Prophet (peace be upon him) performed ablution. He inserted his two fingers in the ear-holes.

Book 1, Number 0132:

Narrated Talhah ibn Musarrif:

I saw the Apostle of Allah (peace be upon him) wiping his head once up to his nape.

Book 1, Number 0133:

Narrated Abdullah ibn Abbas:

Sa'id ibn Jubayr reported: Ibn Abbas saw the Apostle of Allah (peace be upon him) performed ablution. He narrated the tradition which says that he (the Prophet) performed each detail of ablution three times. He wiped his head and ears once.

Book 1, Number 0134:

Narrated AbuUmamah:

AbuUmamah mentioned how the Messenger of Allah (peace be upon him) performed ablution, saying that he used to wipe the corners of his eyes, and he said that the ears are treated as part of the head.

Book 1, Number 0135:

Narrated Abdullah ibn Amr ibn al-'As:

A man came to the Prophet (peace be upon him) and asked him: Messenger of Allah, how is the ablution (to performed)?

He (the Prophet) then called for water in a vessel and washed his hands up to the wrists three times, then washed his face three times, and washed his forearms three times. He then wiped his head and inserted both his index fingers in his ear-holes; he wiped the back of his ears with his thumbs and the front of his ears with the index fingers. He then washed his feet three times.

Then he said: This is how ablution should be performed. If anyone does more or less than this, he has done wrong and transgressed, or (said) transgressed and done wrong.

Book 1, Number 0136:

Narrated AbuHurayrah:

The Prophet (my peace be upon him) washed the limbs in ablution twice.

Book 1, Number 0139:

Narrated Grandfather of Talhah:

I entered upon the Prophet (peace be upon him) while he was performing ablution, and the water was running down his face and beard to his chest. I saw him rinsing his mouth and snuffing up water separately.

Book 1, Number 0141:

Narrated Abdullah ibn Abbas:

The Messenger of Allah (peace be upon him) said: Cleanse your nose well (after snuffing up water) twice or thrice.

Book 1, Number 0142:

Narrated Laqit ibn Sabirah:

I was the leader of the delegation of Banu al-Muntafiq or (the narrator doubted) I was among the delegation of Banu al-Muntafiq that came to the Messenger of Allah (peace be upon him). When we reached the Prophet, we did not find him in his house. We found there Aisha, the Mother of the Believers. She ordered that a dish called Khazirah should be prepared for us. It was then prepared. A tray containing dates was then presented to us. (The narrator Qutaybah did not mention the word qina', tray).

Then the Messenger of Allah (peace be upon him) came. He asked: Has anything been served to you or ordered for you? We replied: Yes, Messenger of Allah. While we were sitting in the company of the Messenger of Allah (peace be upon him) we suddenly saw that a shepherd was driving a herd of sheep to their fold. He had with him a newly-born lamb that was crying.

He (the Prophet) asked him: What did it bear, O so and so? He replied: A ewe. He then said: Slaughter for us in its place a sheep. Do not think that we are slaughtering it for you. We have one hundred sheep and we do not want their number to increase. Whenever a ewe is born, we slaughter a sheep in its place.

(The narrator says that the Prophet (peace be upon him) used the word la tahsabanna, do not think).

I (the narrator Laqit) then said: Messenger of Allah, I have a wife who has something (wrong) in her tongue, i.e. she is insolent. He said: Then divorce her. I said: Messenger of Allah, she had company with me and I have children from her. He said: Then ask her (to obey you). If there is something good in her, she will do so (obey); and do not beat your wife as you beat your slave-girl.

I said: Messenger of Allah, tell me about ablution. He said: Perform ablution in full and make the fingers go through the beard and snuff with water well except when you are fasting.

Book 1, Number 0145:

Narrated Anas ibn Malik:

Whenever the Messenger of Allah (peace be upon him) performed ablution, he took a handful of water, and, putting it under his chin, made it go through his beard, saying: Thus did my Lord command me.

Book 1, Number 0146:

Narrated Thawban:

The Messenger of Allah (peace be upon him) sent out an expedition. They were affected by cold. When they returned to the Messenger of Allah (peace be upon him), he commanded them to wipe over turbans and stockings.

Book 1, Number 0147:

Narrated Anas ibn Malik:

I saw the Messenger (peace be upon him) perform ablution. He had a Qutri turban. He inserted his hand beneath the turban and wiped over the forelock, and did not untie the turban.

Book 1, Number 0148:

Narrated Al-Mustawrid ibn Shaddad:

I saw the Messenger of Allah (peace be upon him) rubbing his toes with his little finger when he performed ablution.

Book 1, Number 0155:

Narrated AbuMusa al-Ash'ari:

Negus presented to the Messenger of Allah (peace be upon him) two black and simple socks. He put them on; then he performed ablution and wiped over them.

Book 1, Number 0157:

Narrated Khuzaymah ibn Thabit:

The Prophet (peace be upon him) said: The time limit for wiping over the socks for a traveller is three days (and three nights) and for a resident it is one day and one night.

Book 1, Number 0158:

Narrated Ubayy ibn Umarah:

I asked: Messenger of Allah (peace be upon him) may I wipe over the socks? He replied: Yes. He asked: For one day? He replied: For one day. He again asked: And for two days? He replied: For two days too. He again asked: And for three days? He replied: Yes, as long as you wish.

Book 1, Number 0159:

Narrated Al-Mughirah ibn Shu'bah:

The Messenger of Allah (peace be upon him) performed ablution and wiped over the stockings and shoes.

Book 1, Number 0160:

Narrated Aws ibn AbuAws ath-Thaqafi:

The Messenger of Allah (peace be upon him) performed ablution and wiped over his shoes and feet.

Abbad (a sub-narrator) said: The Messenger of Allah (peace be upon him) came to the well of a people. Musaddad did not mention the words Midat (a place where ablution is performed), and Kazamah (well). Then both agreed on the wording:"He performed ablution and wiped over his shoes and feet."

Book 1, Number 0161:

Narrated Al-Mughirah ibn Shu'bah:

The Messenger of Allah (peace be upon him) wiped over the socks.

Book 1, Number 0162:

Narrated Ali ibn AbuTalib:

If the religion were based on opinion, it would be more important to wipe the under part of the shoe than the upper but I have seen the Messenger of Allah (peace be upon him) wiping over the upper part of his shoes.

Book 1, Number 0165:

Narrated Al-Mughirah ibn Shu'bah:

I poured water while the Prophet (peace be upon him) performed ablution in the battle of Tabuk. He wiped over the upper part of the socks and their lower part.

Book 1, Number 0166:

Narrated Hakam ibn Sufyan ath-Thaqafi:

When the Messenger of Allah (peace be upon him) urinated, he performed ablution and sprinkled water on private parts of the body.

Book 1, Number 0175:

Narrated Some Companions of the Prophet:

The Prophet (peace be upon him) saw a person offering prayer, and on the back of his foot a small part equal to the space of a dirham remained unwashed; the water did not reach it. The Prophet (peace be upon him) commanded him to repeat the ablution and prayer.

Book 1, Number 0178:

Narrated Aisha, Ummul Mu'minin:

The Prophet (peace be upon him) kissed me and did not perform ablution.

Book 1, Number 0181:

Narrated Busrah daughter of Safwan:

Abdullah ibn AbuBakr reported that he heard Urwah say: I entered upon Marwan ibn al-Hakam. We mentioned things that render the ablution void. Marwan said: Does it become void by touching the penis? Urwah replied: This I do not know. Marwan said: Busrah daughter of Safwan reported to me that she heard the Messenger of Allah (peace be upon him) say: He who touches his penis should perform ablution.

Book 1, Number 0182:

Narrated Talq:

We came upon the Prophet of Allah (peace be upon him). A man came to him: he seemed to be a bedouin. He said: Prophet of Allah, what do you think about a man who touches his penis after performing ablution? He (peace be upon him) replied: That is only a part of his body.

Book 1, Number 0184:

Narrated Al-Bara' ibn Azib:

The Messenger of Allah (peace be upon him) was asked about performing ablution after eating the flesh of the camel. He replied: Perform ablution, after eating it. He was asked about performing ablution after eating meat. He replied: Do not perform ablution after eating it. He was asked about saying prayer in places where the camels lie down. He replied: Do not offer prayer in places where the camels lie down. These are the places of Satan. He was asked about saying prayer in the sheepfolds. He replied: You may offer prayer in such places; these are the places of blessing.

Book 1, Number 0185:

Narrated AbuSa'id al-Khudri:

The Prophet (peace be upon him) passed by a boy who was skinning a goat. The Messenger of Allah (peace be upon him) said: Give it up until I show you. He (the Prophet) inserted his hand between the skin and the flesh until it reached the armpit. He then went away and led the people in prayer and he did not perform ablution. The version of Amr added that he did not touch water.

Book 1, Number 0188:

Narrated Al-Mughirah ibn Shu'bah:

One night I became the guest of the Prophet (peace be upon him). He ordered that a piece of mutton be roasted, and it was roasted. He then took a knife and began to cut the meat with it for me. In the meantime Bilal came and called him for prayer. He threw the knife and said: What happened! may his hands be smeared with earth! He then stood for offering prayer. Al-Anbari added: My moustaches became lengthy. He trimmed them by placing a took-stick; or he said: I shall trim your moustaches by placing the tooth-stick there.

Book 1, Number 0189:

Narrated Abdullah ibn Abbas:

The Messenger of Allah (peace be upon him) took a shoulder (of goat's meat) and after wiping his hand with a cloth on which he was sitting, he got up and prayed.

Book 1, Number 0193:

Narrated Abdullah ibn Harith ibn Jaz':

One of the Companions of the Prophet (may peace be upon), came upon us in Egypt. When he was narrating traditions in the Mosque of Egypt, I heard him say: I was the seventh or the sixth person in the company of the Messenger of Allah (peace be upon him) in the house of a person.

In the meantime Bilal came and called him for prayer. He came out and passed by a person who had his fire-pan on the fire. The Messenger of Allah (peace be upon him) said to him: Has the food in the fire-pan been cooked? He replied: Yes, my parents be sacrificed upon you. He then took a piece out of it and continued to chew it until he uttered the first takbir (AllahuAkbar) of the prayer. All this time I was looking at him.

Book 1, Number 0195:

Narrated Umm Habibah:

AbuSufyan ibn Sa'id ibn al-Mughirah reported that he entered upon Umm Habibah who presented him a glass of sawiq (a drink prepared with flour and water) to drink. He called for water and rinsed his mouth. She said: O my cousin, don't you perform ablution? The Prophet (peace be upon him) said: Perform ablution after eating anything cooked with fire, or he said: anything touched by fire.

Book 1, Number 0197:

Narrated Anas ibn Malik:

The Messenger of Allah (peace be upon him) drank some milk and he did not rinse his mouth nor did he perform ablution, and he offered the prayer.

Book 1, Number 0198:

Narrated Jabir ibn Abdullah:

We proceeded in the company of the Messenger of Allah (peace be upon him) for the battle of Dhat ar-Riqa. One of the Muslims killed the wife of one of the unbelievers. He (the husband of the woman killed) took an oath saying: I shall not rest until I kill one of the companions of Muhammad.

He went out following the footsteps of the Prophet (peace be upon him). The Prophet (peace be upon him) encamped at a certain place. He said: Who will keep a watch on us? A person from the Muhajirun (Emigrants) and another from the Ansar (Helpers) responded. He said: Go to the mouth of the mountain-pass. When they went to the mouth of the mountain-pass the man from the Muhajirun lay down while the man from the Ansar stood praying.

The man (enemy) came to them. When he saw the person he realised that he was the watchman of the Muslims. He shot him with an arrow and hit the target. But he (took the arrow out and) threw it away. He (the enemy) then shot three arrows. Then he (the Muslim) bowed and prostrated and

awoke his companion. When he (the enemy) perceived that they (the Muslims) had become aware of his presence, he ran away.

When the man from the Muhajirun saw the (man from the Ansar) bleeding, he asked him: Glory be to Allah! Why did you not wake me up the first time when he shot at you.

He replied: I was busy reciting a chapter of the Qur'an. I did not like to leave it.

Book 1, Number 0202:

Narrated Abdullah ibn Abbas:

The Apostle of Allah (peace be upon him) used to prostrate and sleep (in prostration) and produce puffing sounds (during sleep). Then he would stand and pray and would not perform ablution. I said to him: you prayed but did not perform ablution though you slept (in prostration). He replied: Ablution is necessary for one who sleeps while he is lying down. Uthman and Hannad added: For when he lies down, his joints are relaxed.

Book 1, Number 0203:

Narrated Ali ibn AbuTalib:

The Apostle of Allah (peace be upon him) said: The eyes are the leather strap of the anus, so one who sleeps should perform ablution.

Book 1, Number 0204:

Narrated Abdullah ibn Mas'ud:

We would not wash our feet after treading on something unclean, nor would we hold our hair and garments (during prayer).

Book 1, Number 0205:

Narrated Ali ibn Talq:

The Apostle of Allah (peace be upon him) said: When any of you breaks wind during the prayer, he should turn away and perform ablution and repeat the prayer.

Book 1, Number 0207:

Narrated Al-Miqdad ibn al-Aswad:

Ali ibn AbuTalib commanded him to ask the Apostle of Allah (peace be upon him) what a man should do when he wants to have intercourse with his wife and the prostatic fluid comes out (at this moment). (He said): I am ashamed of consulting him because of the position of his daughter. Al-Miqdad said: I asked the Apostle of Allah (peace be upon him) about it. He said: When any of you finds, he should wash his private part, and perform ablution as he does for prayer.

Book 1, Number 0210:

Narrated Sahl ibn Hunayf:

I felt greatly distressed by the frequent flowing of prostatic fluid. For this reason I used to take a bath very often. I asked the apostle of Allah (peace be upon him) about this. He replied: Ablution will be sufficient for you because of this. I asked: Apostle of Allah, what should I do if it smears my clothes. He replied: It is sufficient if you take a handful of water and sprinkle it on your clothe when you find it has smeared it.

Book 1, Number 0211:

Narrated Abdullah ibn Sa'd al-Ansari:

I asked the Apostle of Allah (peace be upon him) as to what makes it necessary to take a bath and about the (prostatic) fluid that flows after taking a bath. He replied: that is called madhi (prostatic fluid). It flows from every male. You should wash your private parts and testicles because of it and perform ablution as you do for prayer.

Book 1, Number 0212:

Narrated Abdullah ibn Sa'd al-Ansari:

Abdullah asked the Apostle of Allah (peace be upon him): What is lawful for me to do with my wife when she is menstruating? He replied: What is above the waist-wrapper is lawful for you.

The narrator also mentioned (the lawfulness of) eating with a woman in menstruation, and he transmitted the tradition in full.

Book 1, Number 0213:

Narrated Mu'adh ibn Jabal:

I asked the Apostle of Allah (peace be upon him): What is lawful for a man to do with his wife when she is menstruating? He replied: What is above the waist-wrapper, but it is better to abstain from it, too.

Book 1, Number 0219:

Narrated AbuRafi':

One day the Prophet (peace be upon him) had intercourse with all his wives. He took a bath after each intercourse. I asked him: Apostle of Allah, why don't you make it a single bath? He replied: This is more purifying, better and cleaning.

Book 1, Number 0225:

Narrated Ammar ibn Yasir:

The Prophet (peace be upon him) granted permission to a person who was sexually defiled to eat or drink or sleep after performing ablution.

Book 1, Number 0226:

Narrated Aisha, Ummul Mu'minin:

Ghudayf ibn al-Harith reported: I asked Aisha: Have you seen the Apostle of Allah (peace be upon him) washing (because of defilement) at the beginning of the night or at the end?

She replied: Sometimes he would take a bath at the beginning of the night and sometimes at the end.

Thereupon I exclaimed: Allah is most Great. All Praise be to Allah Who made this matter accommodative.

I again asked her: What do you think, did the Apostle of Allah (peace be upon him) say the witr prayer (additional prayer after obligatory prayer at night) in the beginning of the night or at the end?

She replied: Sometimes he would say the witr prayer at the beginning of the night and sometimes at the end.

I exclaimed: Allah is most Great. All praise be to Allah Who made the matter accommodative.

Again I asked her: What do you think, did the Apostle of Allah (peace be upon him) recite the Qur'an (in the prayer) loudly or softly?

She replied: Sometimes he would recite loudly and sometimes softly.

I exclaimed: Allah is most Great. All praise be to Allah Who made the matter flexible.

Book 1, Number 0227:

Narrated Ali ibn AbuTalib:

The Prophet (peace be upon him) said: Angels do not enter the house where there is a picture, or a dog, or a person who is sexually defiled.

Book 1, Number 0228:

Narrated Aisha, Ummul Mu'minin:

The Apostle of Allah (peace be upon him) would sleep while he was sexually defiled without touching water.

Book 1, Number 0229:

Narrated Ali ibn AbuTalib:

Abdullah ibn Salamah said: I, accompanied by other two persons, one from us and the other from Banu Asad, called upon Ali. He sent them to a certain territory (on some mission) saying: You are sturdy and vigorous people; hence display your power for religion. He then stood and entered the toilet. He then came out and called for water and took a handful of it. Then he wiped (his hands) with it and began to recite the Qur'an. They were surprised at this (action).

Thereupon he said: The Apostle of Allah (peace be upon him) came out from the privy and taught us the Qur'an and took meat with us. Nothing prevented him; or the narrator said: Nothing prevented him from (reciting) the Qur'an except sexual defilement.

Book 1, Number 0232:

Narrated Aisha, Ummul Mu'minin:

The Apostle of Allah (peace be upon him) came and saw that the doors of the houses of his Companions were facing the mosque. He said: Turn the direction of the houses from the mosque. The Prophet (peace be upon him) then entered (the houses or the mosque), and the people did take any step in this regard hoping that some concession might be revealed. He the Prophet) again came upon them and said: Turn the direction of these (doors) from the mosque I do not make the mosque lawful for a menstruating woman and for a person who is sexually defiled.

Book 1, Number 0233:

Narrated AbuBakrah:

The Apostle of Allah (peace be upon him) began to lead (the people) in the dawn prayer. He then signalled with his hand: (Stay) at your places. (Then he entered his home). He then returned while drops of water were coming down from him (from his body) and he led them in prayer.

Book 1, Number 0236:

Narrated Aisha, Ummul Mu'minin:

The Prophet (peace be upon him) was asked about a person who found moisture (on his body or clothes) but did not remember the sexual dream. He replied: He should take a bath. He was asked about a person who remembered that he had a sexual dream but did not find moisture. He replied: Bath is not necessary for him. Umm Salamah then asked: Is washing necessary for a woman if she sees that (in her dream)? He replied: Yes. Woman are counterpart of men.

Book 1, Number 0241:

Narrated Aisha, Ummul Mu'minin:

Jumay' ibn Umayr, one of the sons of Banu Taym Allah ibn Tha'labah, said: Accompanied by my mother and aunt I entered upon Aisha. One of them asked her: How did you do while taking a bath? Aisha replied: The Apostle of Allah (peace be upon him) performed ablution (in the beginning) as he did for prayer. He then poured (water) upon his head three times. But we poured water upon our heads five times due to plaits.

Book 1, Number 0244:

Narrated Aisha, Ummul Mu'minin:

If you want, I can certainly show you the marks of the hand of the Apostle of Allah (peace be upon him) on the wall where he took a bath because of sexual defilement.

Book 1, Number 0247:

Narrated Abdullah ibn Umar:

There were fifty prayers (obligatory in the beginning); and (in the beginning of Islam) washing seven times because of sexual defilement (was obligatory); and washing the urine from the cloth seven times (was obligatory).

The Apostle of Allah (peace be upon him) kept on praying to Allah until the number of prayers was reduced to five and washing because of sexual defilement was allowed only once and washing the urine from the clothe was also permitted only once.

Book 1, Number 0248:

Narrated AbuHurayrah:

The Apostle of Allah (peace be upon him) said: There is sexual defilement under every hair; so wash the hair and cleanse the skin.

Book 1, Number 0249:

Narrated Ali ibn AbuTalib:

The Apostle of Allah (peace be upon him) said: If anyone who is sexual defiled leaves a spot equal to the breadth of a hair without washing, such and such an amount of Hell-fire will have to be suffered for it. Ali said: On that account I treated my head (hair) as an enemy, meaning I cut my hair. He used to cut the hair (of his head). May Allah be pleased with him.

Book 1, Number 0250:

Narrated Aisha, Ummul Mu'minin:

The Apostle of Allah (peace be upon him) took a bath and offered two rak'ahs of prayer and said the dawn prayer. I do not think he performed ablution afresh after taking a bath.

Book 1, Number 0255:

Narrated Thawban:

Shurayh ibn Ubayd said: Jubayr ibn Nufayr gave me a verdict about the bath because of sexual defilement that Thawban reported to them that they asked the Prophet (peace be upon him) about it. He (the Prophet) replied: As regards man, he should undo the hair of his head and wash it until the water should reach the roots of the hair. But there is no harm if the woman does not undo it (her hair) and pour three handfuls of water over her head.

Book 1, Number 0264:

Narrated Abdullah ibn Abbas:

The Prophet (peace be upon him) said about a person who had intercourse with his wife while she was menstruating: He must give one dinar or half a dinar in alms.

Book 1, Number 0269:

Narrated Aisha, Ummul Mu'minin:

Khallas al-Hujari reported: Aisha said: I and the Apostle of Allah (peace be upon him) used to pass night in one (piece of) cloth (on me) while I menstruated profusely. If anything from me (i.e. blood) smeared him (i.e. his body), he would wash that spot and would not exceed it (in washing), then he would offer prayer with it.

Book 1, Number 0270:

Narrated Aisha, Ummul Mu'minin:

Umarah ibn Ghurab said that his paternal aunt narrated to him that she asked Aisha: What if one of us menstruates and she and her husband have no bed except one? She replied: I relate to you what the Apostle of Allah (peace be upon him) had done.

One night he entered (upon me) while I was menstruating. He went to the place of his prayer, that is, to the place of prayer reserved (for this purpose) in his house. He did not return until I felt asleep heavily, and he felt pain from cold. And he said: Come near me. I said: I am menstruating. He said: Uncover your thighs. I, therefore, uncovered both of my thighs. Then he put his cheek and chest on my thighs and I lent upon he until he became warm and slept.

Book 1, Number 0271:

Narrated Aisha, Ummul Mu'minin:

When I menstruated, I left the bed and lay on the reed-mat and did not approach or come near the Apostle of Allah (peace be upon him) until we were purified.

Book 1, Number 0272:

Narrated One of the Wives of the Prophet:

Ikrimah reported on the authority of one of the wives of the Prophet (peace be upon him) saying: When the Prophet (peace be upon him) wanted to do something (i.e. kissing, embracing) with (his) menstruating wife, he would put a garment on her private part.

Book 1, Number 0274:

Narrated Umm Salamah, Ummul Mu'minin:

In the time of the Apostle of Allah (peace be upon him) there was a woman who had an issue of blood. So Umm Salamah asked the Apostle of Allah (peace be upon him) to give a decision about her. He said: She should consider the number of nights and days during which she used to menstruate each month before she was afflicted with this trouble and abandon prayer during that period each month. When those days and nights are over, she should take a bath, tie a cloth over her private parts and pray.

Book 1, Number 0280:

Narrated Fatimah daughter of AbuHubaysh:

Urwah ibn az-Zubayr said that Fatimah daughter of AbuHubaysh narrated to him that she asked the Apostle of Allah (peace be upon him) and complained to him about the flowing of (her) blood. The Apostle of Allah (peace be upon him) said to her: That is only (due to) a vein: look, when your menstruation comes, do not pray; and when your menstruation ends, wash yourself and then offer prayer during the period from one menstruation to another.

Book 1, Number 0284:

Narrated Aisha, Ummul Mu'minin:

Bahiyyah said: I heard a woman asking Aisha about the woman whose menses became abnormal and she had an issue of blood. The Apostle of Allah (peace be upon him) asked me to advise her that she should consider the period during which she used to menstruate every month, when her menstruation was normal. Then she should count the days equal to the length of time (of her normal menses); then she should abandon prayer during those days or equal to that period. She should then take a bath, tie a cloth on her private parts a pray.

Book 1, Number 0286:

Narrated Fatimah daughter of AbuHubaysh:

Urwah ibn az-Zubayr reported from Fatimah daughter of AbuHubaysh that her blood kept flowing, so the Prophet (peace be upon him) said to her: When the blood of the menses comes, it is black blood which can be recognised; so when that comes, refrain from prayer; but when a different type of blood comes, perform ablution and pray, for it is (due only to) a vein.

Book 1, Number 0287:

Narrated Hamnah daughter of Jahsh:

Hamnah said my menstruation was great in quantity and severe. So I came to the Apostle of Allah (peace be upon him) for a decision and told him. I found him in the house of my sister, Zaynab, daughter of Jahsh.

I said: Apostle of Allah, I am a woman who menstruates in great quantity and it is severe, so what do you think about it? It has prevented me from praying and fasting.

He said: I suggest that you should use cotton, for it absorbs the blood. She replied: It is too copious for that. He said: Then take a cloth. She replied: It is too copious for that, for my blood keeps flowing. The Apostle of Allah (peace be upon him) said: I shall give you two commands; whichever of them you follow, that will be sufficient for you without the other, but you know best whether you are strong enough to follow both of them.

He added: This is a stroke of the Devil, so observe your menses for six or seven days, Allah alone knows which it should be; then wash. And when you see that you are purified and quite clean, pray during twenty-three or twenty-four days and nights and fast, for that will be enough for you, and do so every month, just as women menstruate and are purified at the time of their menstruation and their purification.

But if you are strong enough to delay the noon (Zuhr) prayer and advance the afternoon ('Asr) prayer, to wash, and then combine the noon and the afternoon prayer; to delay the sunset prayer and advance the night prayer, to wash, and then combine the two prayers, do so: and to wash at dawn, do so: and fast if you are able to do so if possible;

The Apostle of Allah (peace be upon him) said: Of the two commands this is more to my liking.

Book 1, Number 0293:

Narrated Zaynab daughter of AbuSalamah:

AbuSalamah said: Zaynab daughter of AbuSalamah reported to me that a woman had a copious flow of blood. She was the wife of AbdurRahman ibn Awf. The Apostle of Allah (peace be upon him) commanded her to take a bath at the time of every prayer, and then to pray. He reported to me that Umm Bakr told him that Aisha said: The Apostle of Allah (peace be upon him) said about a woman who was doubtful of her menstruation after purification that it was a vein or veins.

Book 1, Number 0294:

Narrated Aisha, Ummul Mu'minin:

A woman had a prolonged flow of blood in the time of the Apostle of Allah (peace be upon him). She was commanded to advance the afternoon prayer and delay the noon prayer, and to take a bath for them only once; and to delay the sunset prayer and advance the night prayer and to take a bath only once for them; and to take a bath separately for the dawn prayer.

I (Shu'bah) asked AbdurRahman: (Is it) from the Prophet (peace be upon him)? I do not report to you anything except from the Prophet (peace be upon him).

Book 1, Number 0295:

Narrated Aisha, Ummul Mu'minin:

Sahlah daughter of Suhayl had a prolonged flow of blood. She came to the Prophet (peace be upon him). He commanded her to take a bath for every prayer. When it became hard for her, he commanded her to combine the noon and afternoon prayers with one bath and the sunset and night prayer with one bath, and to take a bath (separately) for the dawn prayer.

Book 1, Number 0297:

Narrated Grandfather of Adi ibn Thabit ?:

The Prophet (peace be upon him) said about the woman having a prolonged flow of blood: She should abandon prayer during her menstrual period: then she should take a bath and pray. She should perform ablution for every prayer.

Book 1, Number 0298:

Narrated Aisha, Ummul Mu'minin:

Fatimah daughter of AbuHubaysh came to the Prophet (peace be upon him) and narrated what happened with her. He said: Then take a bath and then perform ablution for every prayer and pray.

Book 1, Number 0302:

Narrated Ali ibn AbuTalib:

The woman who has a prolonged flow of blood should wash herself every day when her menstrual period is over and take a woollen cloth greased with fat or oil (to tie over the private parts).

Book 1, Number 0305:

Narrated Umm Habibah daughter of Jahsh:

Ikrimah said: Umm Habibah daughter of Jahsh had a prolonged flow of blood. The Prophet (peace be upon him) commanded her to refrain (from prayer) during her menstrual period; then she should wash and pray, if she sees anything (which renders ablution void) she should perform ablution and pray.

Book 1, Number 0311:

Narrated Umm Salamah, Ummul Mu'minin:

The woman having bleeding after delivery (puerperal haemorrhage) would refrain (from prayer) for forty days or forty nights; and we would anoint our faces with an aromatic herb called wars to remove dark spots.

Book 1, Number 0313:

Narrated Woman of Banu Ghifar:

Umayyah, daughter of AbusSalt, quoted a certain woman of Banu Ghifar, whose name was mentioned to me, as saying: The Apostle of Allah (peace be upon him) made me ride behind him on the rear of the camel saddle. By Allah, the Apostle of Allah (peace be upon him) got down in the morning. He made his camel kneel down and I came down from the back of his saddle. There was a mark of blood on it (saddle) and that was the first menstruation that I had. I stuck to the camel and felt ashamed.

When the Apostle of Allah (peace be upon him) saw what had happened to me and saw the blood, he said: Perhaps you are menstruating.

I said: Yes. He then said: Set yourself right (i.e. tie some cloth to prevent bleeding), then take a vessel of water and put some salt in it, and then wash the blood from the back of the saddle, and then return to your mount. When the Apostle of Allah (peace be upon him) conquered Khaybar, he gave us a portion of the booty. Whenever the woman became purified from her menses, she would put salt in water. And when she died, she left a will to put salt in the water for washing her (after death).

Book 1, Number 0317:

Narrated Aisha, Ummul Mu'minin:

The Apostle of Allah (peace be upon him) sent Usayd ibn Hudayr and some people with him to search the necklace lost by Aisha. The time of prayer came and they prayed without ablution. When they returned to the Prophet (peace be upon him) and related the fact to him, the verse concerning tayammum was revealed.

Ibn Nufayl added: Usayd said to her: May Allah have mercy upon you! Never has there been an occasion when you were beset with an unpleasant matter but Allah made the Muslims and you come out of that.

Book 1, Number 0318:

Narrated Ammar ibn Yasir:

They (the Companions of the Prophet) wiped with pure earth (their hands and face) to offer the dawn prayer in the company of the Apostle of Allah (peace be upon him). They struck the ground with their palms and wiped their faces once. Then they repeated and struck the ground with their palms once again and wiped their arms completely up to the shoulders and up to the armpits with the inner side of their hands.

Book 1, Number 0320:

Narrated Ammar ibn Yasir:

The Apostle of Allah (peace be upon him) encamped at Ulat al-Jaysh and Aisha was in his company. Her necklace of onyx of Zifar was broken (and fell somewhere). The people were detained to make a search for that necklace until the dawn broke. There was no water with the people. Therefore AbuBakr became angry with her and said: You detained the people and they have no water with them.

Thereupon Allah, the Exalted, sent down revelation about it to His Apostle (peace be upon him) granting concession to purify themselves with pure earth. Then the Muslims stood up with the Apostle of Allah (peace be upon him) and struck the ground with their hands and then they raised their hands, and did not take any earth (in their hands). Then they wiped with them their faces and hands up to the shoulders, and from their palms up to the armpits.

Book 1, Number 0334:

Narrated Amr ibn al-'As:

I had a sexual dream on a cold night in the battle of Dhat as-Salasil. I was afraid, if I washed I would die. I, therefore, performed tayammum and led my companions in the dawn prayer. They mentioned that to the Apostle of Allah (peace be upon him). He said: Amr, you led your companions is prayer while you were sexually defiled? I informed him of the cause which impeded me from washing. And I said: I heard Allah say: "Do not kill yourself, verily Allah is merciful to you." The Apostle of Allah (peace be upon him) laughed and did not say anything.

Book 1, Number 0337:

Narrated Abdullah ibn Abbas:

A man was injured during the lifetime of the Apostle of Allah (peace be upon him); he then had a sexual dream, and he was advised to wash and he washed himself. Consequently he died. When this was reported to the Apostle of Allah (peace be upon him) he said: They killed him; may Allah kill them! Is not inquiry the cure of ignorance?

Book 1, Number 0342:

Narrated Hafsah, Ummul Mu'minin:

The Prophet (peace be upon him) said: It is necessary for every adult (person) to go for (saying) Friday (prayer), and for everyone who goes for Friday (prayer) washing is necessary.

Book 1, Number 0345:

Narrated Aws ibn Aws ath-Thaqafi:

I heard the apostle of Allah (peace be upon him) say: If anyone makes (his wife) wash and he washes himself on Friday, goes out early (for Friday prayer), attends the sermon from the beginning, walking, not riding, takes his seat near the imam, listens attentively, and does not indulge in idle talk, he will get the reward of a year's fasting and praying at night for every step he takes.

Book 1, Number 0348:

Narrated Aisha, Ummul Mu'minin:

The Prophet (peace be upon him) would take a bath because of sexual defilement on Friday, after opening a vein and after washing a dead body.

Book 1, Number 0354:

Narrated Samurah:

If any one of you performs ablution (on Friday) that is all right; and if any of you takes a bath, that is better.

Book 1, Number 0355:

Narrated Qays ibn Asim:

I came to the Prophet (peace be upon him) with the intention of embracing Islam. He commanded me to take a bath with water (boiled with) the leaves of the lote-tree.

Book 1, Number 0359:

Narrated Umm Salamah, Ummul Mu'minin:

Bakkar ibn Yahya said that his grandmother narrated to him: I entered upon Umm Salamah. A woman from the Quraysh asked her about praying with the clothes which a woman wore while she menstruated.

Umm Salamah said: We would menstruate in the lifetime of the Apostle of Allah (peace be upon him). Then each one of us refrained (from prayer) during menstrual period. When she was purified, she would look at the clothe in which she menstruated. If it were smeared with blood, we would wash it and pray with it; if there were nothing in it, we would leave it and that would not prevent us from praying with it (the same clothe).

As regards the woman who had plaited hair - sometimes each of us had plaited hair - when she washed, she would not undo the hair. She would instead pour three handfuls of water upon her head. When she felt moisture in the roots of her hair, she would rub them. Then she would pour water upon her whole body.

Book 1, Number 0363:

Narrated Umm Qays daughter of Mihsan:

I asked the Prophet (peace be upon him) about the blood of menstruation on the clothe. He said: Erase it off with a piece of wood and then wash it away with water and the leaves of the lote-tree.

Book 1, Number 0366:

Narrated Umm Habibah:

Mu'awiyah ibn AbuSufyan asked his sister Umm Habibah, the wife of the Prophet (peace be upon him): Would the apostle of Allah (peace be upon him) pray in the clothe in which he had an intercourse? She said: Yes, when he would not see any impurity in it.

Book 1, Number 0367:

Narrated Aisha, Ummul Mu'minin:

The Apostle of Allah (peace be upon him) would not pray in our wrappers or in our quilts.

Ubaydullah said: My father (Mu'adh) doubted this.

Book 1, Number 0375:

Narrated Lubabah daughter of al-Harith:

Al-Husayn ibn Ali was (sitting) in the lap of the Apostle of Allah (peace be upon him). He passed water on him. I said: Put on (another) clothe, and give me your wrapper to wash. He said: The urine of a female child should be washed (thoroughly) and the urine of a male child should be sprinkled over.

Book 1, Number 0376:

Narrated AbusSamh:

I used to serve the Prophet (peace be upon him). Whenever he intended to wash himself, he would say: Turn your back towards me, So I would turn my back and hide him. (Once) Hasan or Husayn (may Allah be pleased with them) was brought to him and he passed water on his chest. I came to wash it. He said: It is only the urine of a female which should be washed; the urine of a male should be sprinkled over.

Book 1, Number 0377:

Narrated Ali ibn AbuTalib:

The urine of a female (child) should be washed and the urine of a male (child) should be sprinkled over until the age of eating.

Book 1, Number 0379:

Narrated Umm Salamah, Ummul Mu'minin:

Al-Hasan reported on the authority of his mother that she was Umm Salamah pouring water on the urine of the male child until the age when he did not eat food. When he began to eat food, she would wash (his urine). And she would wash the urine of the female child.

Book 1, Number 0381:

Narrated Abdullah ibn Ma'qil ibn Muqarrin:

A bedouin prayed with the Prophet (peace be upon him). He then narrated the tradition (No 0380) about urinating of that bedouin.

This version adds: The Prophet (peace be upon him) said: Remove the earth where he urinated and throw it away and pour water upon the place.

Book 1, Number 0383:

Narrated Umm Salamah, Ummul Mu'minin:

The slave-mother of Ibrahim ibn AbdurRahman ibn Awf asked Umm Salamah, the wife of the Prophet (peace be upon him): I am a woman having a long border of clothe and I walk in filthy place; (then what should I do?). Umm Salamah replied: The Apostle of Allah (peace be upon him) said: What comes after it cleanses it.

Book 1, Number 0384:

Narrated A woman of the Banu AbdulAshhal:

She reported: I said Apostle of Allah, our road to the mosque has an unpleasant stench; what should we do when it is raining? He asked: Is there not a cleaner part after the filthy part of the road? She replied: Why not (there is one)! He said: It makes up for the other.

Book 1, Number 0389:

Narrated AbuNadrah:

The Apostle of Allah (peace be upon him) spat on his clothe and scrubbed with a part of it.

Book 2: Prayer (Kitab Al-Salat)

Book 2, Number 0393:

Narrated Abdullah Ibn Abbas:

The Apostle of Allah (peace be upon him) said: Gabriel (peace be upon him) led me in prayer at the House (i.e. the Ka'bah). He prayed the noon prayer with me when the sun had passed the meridian to the extent of the thong of a sandal; he prayed the afternoon prayer with me when the shadow of everything was as long as itself; he prayed the sunset prayer with me when one who is fasting breaks the fast; he prayed the night prayer with me when the twilight had ended; and he prayed the dawn prayer with me when food and drink become forbidden to one who is keeping the fast.

On the following day he prayed the noon prayer with me when his shadow was as long as himself; he prayed the afternoon prayer with me when his shadow was twice as long as himself; he prayed the sunset prayer at the time when one who is fasting breaks the fast; he prayed the night prayer with me when about the third of the night had passed; and he prayed the dawn prayer with me when there was a fair amount of light.

Then turning to me he said: Muhammad, this is the time observed by the prophets before you, and the time is anywhere between two times.

Book 2, Number 0399:

Narrated Jabir ibn Abdullah:

I would offer my noon prayer with the Apostle of Allah (peace be upon him) and took a handful of gravels so that they might become cold in my hand and I placed them (before me) so that I may put my forehead on them at the time when I would prostrate. I did this due to the intensity of heat.

Book 2, Number 0400:

Narrated Abdullah ibn Mas'ud:

The extent of the shadow when the Apostle of Allah prayed (the noon prayer) was three to five feet in summer and five to seven feet in winter.

Book 2, Number 0408:

Narrated Ali ibn Shayban:

We came upon the Apostle of Allah (peace be upon him) in Medina. He would postpone the afternoon prayer as long as the sun remained white and clear.

Book 2, Number 0418:

Narrated AbuAyyub:

Marthad ibn Abdullah said: When AbuAyyub came upon us to fight the infidels and in those days Uqbah ibn Amir was the Governor of Egypt, he (Uqbah) delayed the sunset prayer. Hence AbuAyyub stood and said: What kind of prayer is this, Uqbah? He said: We were busy. He said: Did you not hear the Apostle of Allah (peace be upon him) say: My community will remain well, or he said: will remain on its natural condition, so long as it would not delay the evening prayer until the stars shine brightly just like a network.

Book 2, Number 0419:

Narrated An-Nu'man ibn Bashir:

I am the one who is best informed of the time of this prayer, i.e. the night prayer. The Apostle of Allah (peace be upon him) used to offer it at the hour when the moon went down on its third night.

Book 2, Number 0421:

Narrated Mu'adh ibn Jabal:

We waited for the Prophet (peace be upon him) to offer the night prayer. He delayed until people thought that he would not come out and some of us said that he had offered the prayer. At the moment when we were in this condition the Prophet (peace be upon him) came out. People said to him as they were already saying. He said: Observe this prayer when it is dark, for by it you have been made superior to all the peoples, no people having observed it before you.

Book 2, Number 0422:

Narrated AbuSa'id al-Khudri:

We observed the prayer after nightfall with the Apostle of Allah (peace be upon him), and he did not come out till about half the night had passed. He then said: Take your places. We then took our

places. Then he said: The people have prayed and gone to bed, but you are still engaged in prayer as long as you wait for the prayer. Were it not for the weakness of the weak and for the sickness of the sick. I would delay this prayer till half the night had gone.

Book 2, Number 0425:

Narrated Abdullah ibn Sunabihi:

AbuMuhammad fancies that witr prayer is essential. (Hearing this) Ubadah ibn as-Samit said: AbuMuhammad was wrong. I bear witness that I heard the Apostle of Allah (peace be upon him) say: Allah, the Exalted, has made five prayers obligatory. If anyone performs ablution for them well, offers them at their (right) time, and observes perfectly their bowing and submissiveness in them, it is the guarantee of Allah that He will pardon him; if anyone does not do so, there is no guarantee for him on the part of Allah; He may pardon him if He wills, and punish him if He wills.

Book 2, Number 0426:

Narrated Umm Farwah:

The Apostle of Allah (peace be upon him) was asked: Which of the actions is best? He replied: Observing prayer early in its period.

Al-Khuza'i narrated in his version from his aunt named Umm Farwah who took the oath of allegiance to the Prophet (peace be upon him): He was questioned.

Book 2, Number 0427:

Narrated Umarah ibn Ruwaybah:

A man from Basrah said: Tell me what you heard from the Apostle of Allah (peace be upon him). He said: I heard the Apostle of Allah (peace be upon him) say: No one will enter Hell who has prayed before the rising of the sun and before its setting (meaning the dawn and the afternoon prayers). He said three times: Have you heard it from him? He replied: Yes, each time saying: My ears heard it and my heart memorised it. The man then said: And I heard him (the Prophet) say that.

Book 2, Number 0428:

Narrated Fudalah:

The Apostle of Allah (peace be upon him) taught me and what he taught me is this: Observe the five prayers regularly. He said: I told (him): I have many works at these times; so give me a comprehensive advice which, if I follow, should be enough for me. He said: Observe the two afternoon prayers (al-asrayn). But the term al-asrayn (two afternoon prayers) was not used in our

language. Hence I said: What is al-asrayn? He said: A prayer before the sunrise and a prayer before the sunset (i.e. the dawn and the afternoon prayers).

Book 2, Number 0430:

Narrated AbuQatadah ibn Rab'i:

Allah , the Exalted said: I made five times' prayers obligatory on your people, and I took a guarantee that if anyone observes them regularly at their times, I shall admit him to Paradise; if anyone does not offer them regularly, there is no such guarantee of Mine for him.

Book 2, Number 0432:

Narrated Abdullah ibn Mas'ud:

Amr ibn Maymun al-Awdi said: Mu'adh ibn Jabal, the Messenger of the Apostle of Allah (peace be upon him) came to us in Yemen, I heard his takbir (utterance of AllahuAkbar) in the dawn prayer. He was a man with loud voice. I began to love him. I did depart from him until I buried him dead in Syria (i.e. until his death).

Then I searched for a person who had deep understanding in religion amongst the people after him. So I came to Ibn Mas'ud and remained in his company until his death. He (Ibn Mas'ud) said: The Apostle of Allah (peace be upon him) said to me: How will you act when you are ruled by rulers who say prayer beyond its proper time? I said: What do you command me, Apostle of Allah, if I witness such a time? He replied: Offer the prayer at its proper time and also say your prayer along with them as a supererogatory prayer.

Book 2, Number 0433:

Narrated Ubadah ibn as-Samit:

After me you will come under rulers who will be detained from saying prayer at its proper time by (their) works until its time has run out, so offer prayer at its proper time. A man asked him: Apostle of Allah, may I offer prayer with them? He replied: Yes, if you wish (to do so).

Sufyan (another narrator through a different chain)said: May I offer prayer with them if I get it with them? He said: Yes, if you wish to do so.

Book 2, Number 0434:

Narrated Qabisah ibn Waqqas:

The Apostle of Allah (peace be upon him) said: After me you will be ruled by rulers who will delay the prayer and it will be to your credit but to their discredit. So pray with them so long as they pray facing the qiblah.

Book 2, Number 0444:

Narrated Amr ibn Umayyah ad-Damri:

We were in the company of the Apostle of Allah (peace be upon him) during one of his journeys. He overslept abandoning the morning prayer until the sun had arisen. The Apostle of Allah (peace be upon him) awoke and said: Go away from this place.

He then commanded Bilal to call for prayer. He called for prayer. They (the people) performed ablution and offered two rak'ahs of the morning prayer (sunnah prayer). He then commanded Bilal (to utter the iqamah, i.e. to summon the people to attend the prayer). He announced the prayer (i.e. uttered the iqamah) and he led them in the morning prayer.

Book 2, Number 0447:

Narrated Abdullah ibn Mas'ud:

We proceeded with the Apostle of Allah (peace be upon him) on the occasion of al-Hudaybiyyah. The Apostle of Allah (peace be upon him) said: Who will keep watch for us? Bilal said: I (shall do). The overslept till the sun arose. The Prophet (peace be upon him) awoke and said: Do as you used to do (i.e. offer prayer as usual). Then we did accordingly. He said: Anyone who oversleeps or forgets (prayer) should do similarly.

Book 2, Number 0448:

Narrated Abdullah ibn Abbas:

I was not commanded to build high mosques. Ibn Abbas said: You will certainly adorn them as the Jews and Christians did.

Book 2, Number 0449:

Narrated Anas ibn Malik:

The Prophet (peace be upon him) said: The Last Hour will not come until people vie with one another about mosques.

Book 2, Number 0450:

Narrated Uthman ibn Abul'As:

The Prophet (nay peace be upon him) commanded him to build a mosque at Ta'if where the idols were placed.

Book 2, Number 0455:

Narrated Aisha, Ummul Mu'minin:

The Apostle of Allah (peace be upon him) commanded us to build mosques in different localities (i.e. in the locality of each tribe separately) and that they should be kept clean and be perfumed.

Book 2, Number 0457:

Narrated Maymunah ibn Sa'd:

I said: Apostle of Allah, tell us the legal injunction about (visiting) Bayt al-Muqaddas (the dome of the Rock at Jerusalem). The Apostle of Allah (peace be upon him) said: go and pray there. All the cities at that time were effected by war. If you cannot visit it and pray there, then send some oil to be used in the lamps.

Book 2, Number 0461:

Narrated Anas ibn Malik:

The Prophet (peace be upon him) said: The rewards of my people were presented before me, so much so that even the reward for removing a mote by a person from the mosque was presented to me. The sins of my people were also presented before me. I did not find a sin greater than that of a person forgetting the Qur'anic chapter or verse memorised by him.

Book 2, Number 0478:

Narrated Abdullah al-Muharibi:

The Apostle of Allah (peace be upon him) said: When a man stands with the intention of saying prayer, or if any of you says prayer, he should not spit before him, nor at his right side; but he should do so at his left side, if there is a place for it; or he should spit under his left foot and then rub it off.

Book 2, Number 0481:

Narrated Ubadah ibn as-Samit:

We came to Jabir ibn Abdullah who was sitting in his mosque. He said: The Apostle of Allah (peace be upon him) came to us in this mosque and he had a twig of date-palm of the kind of Ibn Tab. He looked and saw phlegm on the wall towards qiblah. He turned to it and scraped it with the twig.

He then said: Who of you likes that Allah turns His face from him? He further said: When any of you stands for praying, Allah faces him. So he should not spit before him, nor on his right side. He should spit on his left side under his left foot. If he is in a hurry (i.e. forced to spit immediately), he should do with his cloth in this manner. He then placed the cloth on his mouth and rubbed it off.

He then said: Bring perfume. A young man of the tribe stood and hurried to his house and returned with perfume in his palm. The Apostle of Allah (peace be upon him) took it and put it at the end of the twig. He then stained the mark of phlegm with it.

Jabir said: This is the reason you use perfume in your mosques.

Book 2, Number 0482:

Narrated AbuSahlah as-Sa'ib ibn Khallad:

A man led the people in prayer. He spat towards qiblah while the Apostle of Allah (peace be upon him) was looking at him. The Apostle of Allah said to the people when he finished his prayer: He should not lead you in prayer (henceforth).

Thenceforth he intended to lead them in prayer, but they forbade him and informed him of the prohibition of the Apostle of Allah (peace be upon him). He mentioned it to the Apostle of Allah (peace be upon him) who said to him: Yes.

The narrator said: I think he (the Prophet) said: You did harm to Allah and His Apostle.

Book 2, Number 0485:

Narrated Wathilah ibn al-Asqa':

AbuSa'id said: I saw Wathilah ibn al-Asqa' in the mosque of Damascus. He spat at the mat and then rubbed it with his foot. He was asked: Why did you do so? He said: Because I saw the Apostle of Allah (peace be upon him) doing so.

Book 2, Number 0489:

Narrated AbuDharr:

The earth has been made for me purifying and as a mosque (place for prayer).

Book 2, Number 0490:

Narrated Ali ibn AbuTalib:

AbuSalih al-Ghifari reported: Ali (once) passed by Babylon during his travels. The mu'adhdhin (the person who calls for prayer) came to him to call for the afternoon prayer. When he passed by that place, he commanded to announce for the prayer. After finishing the prayer he said: My

affectionate friend (i.e. the Prophet) prohibited me to say prayer in the graveyard. He also forbade me to offer prayer in Babylon because it is accursed.

Book 2, Number 0492:

Narrated Sa'id:

and the narrator Musa said: As far as Amr thinks, the Prophet (peace be upon him) said: The whole earth is a place of prayer except public baths and graveyards.

Book 2, Number 0494:

Narrated As-Saburah:

The Prophet (peace be upon him) said: Command a boy to pray when he reaches the age of seven years. When he becomes ten years old, then beat him for prayer.

Book 2, Number 0495:

Narrated Abdullah ibn Amr ibn al-'As:

The Apostle of Allah (peace be upon him) said: Command your children to pray when they become seven years old, and beat them for it (prayer) when they become ten years old; and arrange their beds (to sleep) separately.

Book 2, Number 0497:

Narrated Mu'adh ibn Abdullah ibn Khubayb al-Juhani:

Hisham ibn Sa'd reported: We entered upon Mu'adh ibn Abdullah ibn Khubayb al-Juhani. He said to his wife: When (at what age) should a boy pray? She replied: Some person of us reported: The Apostle of Allah (peace be upon him) was asked about it; he said: When a boy distinguishes right hand from the left hand, then command him to pray.

Book 2, Number 0498:

Narrated AbuUmayr ibn Anas:

AbuUmayr reported on the authority of his uncle who was from the Ansar (the helpers of the Prophet): The Prophet (peace be upon him) was anxious as to how to gather the people for prayer.

The people told him: Hoist a flag at the time of prayer; when they see it, they will inform one another. But he (the Prophet) did not like it. Then someone mentioned to him the horn.

Ziyad said: A horn of the Jews. He (the Prophet) did not like it. He said: This is the matter of the Jews. Then they mentioned to him the bell of the Christians. He said: This is the matter of the Christians. Abdullah ibn Zayd returned anxiously from there because of the anxiety of the Apostle (peace be upon him). He was then taught the call to prayer in his dream. Next day he came to the Apostle of Allah (peace be upon him) and informed him about it.

He said: Apostle of Allah, I was between sleep and wakefulness; all of a sudden a newcomer came (to me) and taught me the call to prayer. Umar ibn al-Khattab had also seen it in his dream before, but he kept it hidden for twenty days.

The Prophet (peace be upon him) said to me (Umar): What did prevent you from saying it to me?

He said: Abdullah ibn Zayd had already told you about it before me: hence I was ashamed.

Then the Apostle of Allah (peace be upon him) said: Bilal, stand up, see what Abdullah ibn Zayd tells you (to do), then do it. Bilal then called them to prayer.

AbuBishr reported on the authority of AbuUmayr: The Ansar thought that if Abdullah ibn Zayd had not been ill on that day, the Apostle of Allah (peace be upon him) would have made him mu'adhdhin.

Book 2, Number 0507:

Narrated Mu'adh ibn Jabal:

Prayer passed through three stages and fasting also passed through three stages. The narrator Nasr reported the rest of the tradition completely. The narrator, Ibn al-Muthanna, narrated the story of saying prayer facing in the direction of Jerusalem.

He said: The third stage is that the Apostle of Allah (peace be upon him) came to Medina and prayed, i.e. facing Jerusalem, for thirteen months.

Then Allah, the Exalted, revealed the verse: "We have seen thee turning thy face to Heaven (for guidance, O Muhammad). And now verily We shall make thee turn (in prayer) toward a qiblah which is dear to thee. So turn thy face toward the Inviolable Place of Worship, and ye (O Muslims), wherever ye may be, turn your face (when ye pray) toward it" (ii.144). And Allah, the Reverend and the Majestic, turned (them) towards the Ka'bah. He (the narrator) completed his tradition.

The narrator, Nasr, mentioned the name of the person who had the dream, saying: And Abdullah ibn Zayd, a man from the Ansar, came. The same version reads: And he turned his face towards the qiblah and said: Allah is most great, Allah is most great; I testify that there is no god but Allah, I testify that there is no god but Allah; I testify that Muhammad is the Apostle of Allah, I testify that Muhammad is the Apostle of Allah; come to prayer (he pronounced it twice), come to salvation (he pronounced it twice); Allah is Most Great, Allah is most great. He then paused for a while, and then

got up and pronounced in a similar way, except that after the phrase "Come to salvation" he added. "The time for prayer has come, the time for prayer has come."

The Apostle of Allah (peace be upon him) said: Teach it to Bilal, then pronounce the adhan (call to prayer) with the same words. As regards fasting, he said: The Apostle of Allah (peace be upon him) used to fast for three days every month, and would fast on the tenth of Muharram. Then Allah, the Exalted, revealed the verse: ".......Fasting was prescribed for those before you, that ye may ward off (evil)......and for those who can afford it there is a ransom: the feeding of a man in need (ii.183-84). If someone wished to keep the fast, he would keep the fast; if someone wished to abandon the fast, he would feed an indigent every day; it would do for him. But this was changed. Allah, the Exalted, revealed: "The month of Ramadan in which was revealed the Qur'an ....(let him fast the same) number of other days" (ii.185).

Hence the fast was prescribed for the one who was present in the month (of Ramadan) and the traveller was required to atone (for them); feeding (the indigent) was prescribed for the old man and woman who were unable to fast. (The narrator, Nasr, further reported): The companion Sirmah, came after finishing his day's work......and he narrated the rest of the tradition.

Book 2, Number 0510:

Narrated Abdullah ibn Umar:

The words of adhan were pronounced from the time of the Apostle of Allah (peace be upon him) twice in pairs (i.e. four times) each, and the words of iqamah were pronounced once in pairs (twice each), except that the phrase "The time for prayer has come" would be pronounced twice. When we heard iqamah, we would perform ablution, and go out for prayer. Shu'bah said: I did not hear AbuJa'far narrating any other tradition except this one.

Book 2, Number 0512:

Narrated Abdullah ibn Zayd:

The Prophet (peace be upon him) intended to do many things for calling (the people) to prayer, but he did not do any of them. Then Abdullah ibn Zayd was taught in a dream how to pronounce the call to prayer. He came to the Prophet (peace be upon him) and informed him. He said: Teach it to Bilal. He then taught him, and Bilal made a call to prayer. Abdullah said: I saw it in a dream and I wished to pronounce it, but he (the Prophet) said: You should pronounce iqamah.

Book 2, Number 0514:

Narrated Ziyad ibn al-Harith as-Suda'i:

When the adhan for the dawn prayer was initially introduced, the Prophet (peace be upon him) commanded me to call the adhan and I did so. Then I began to ask: Should I utter iqamah, Apostle of Allah? But he began to look at the direction of the east, (waiting) for the break of dawn, and said: No.

When the dawn broke, he came down and performed ablution and he then turned to me. In the meantime his Companions joined him. Then Bilal wanted to utter the iqamah, but the Prophet (peace be upon him) said to him: The man of Suda' has called the adhan, and he who calls the adhan utters the iqamah.

Book 2, Number 0515:

Narrated AbuHurayrah:

The Prophet (peace be upon him) said: The mu'adhdhin will receive forgiveness to the extent to which his voice reaches, and every moist and dry place will testify on his behalf; and he who attends (the congregation of) prayer will have twenty-five prayers recorded for him and will have expiation for sins committed between every two times of prayer.

Book 2, Number 0517:

Narrated AbuHurayrah:

The imam is responsible and the mu'adhdhin is trusted, O Allah, guide the imams and forgive the mu'adhdhins.

Book 2, Number 0519:

Narrated A woman from Banu an-Najjar:

Urwah ibn az-Zubayr reported on the authority of a woman from Banu an-Najjar. She said: My house was the loftiest of all the houses around the mosque (of the Prophet at Medina). Bilal used to make a call to the morning prayer from it. He would come there before the break of dawn and wait for it. When he saw it, he would yawn and say: O Allah, I praise you and seek Your assistance for the Quraysh so that they might establish Thine religion. He then would make the call to prayer.

She (the narrator) said: By Allah, I do not know whether he ever left saying these words on any night.

Book 2, Number 0521:

Narrated Anas ibn Malik:

The supplication made between the adhan and the iqamah is not rejected.

Book 2, Number 0524:

Narrated Abdullah ibn Amr ibn al-'As:

A man said: Apostle of Allah, the mu'adhdhins excel us. The Apostle of Allah (peace be upon him) said: Say (the same words) as they say, and when you come to the end, make a petition and that will be granted to you.

Book 2, Number 0528:

Narrated AbuUmamah, or one of the Companion of the Prophet:

Bilal began the Iqamah, and when he said: "The time for prayer has come," the Prophet (peace be upon him) said: "May Allah establish it and cause it to continue."

Book 2, Number 0530:

Narrated Umm Salamah, Ummul Mu'minin:

The Apostle of Allah (peace be upon him) taught me to say when the adhan for the sunset prayer was called; "O Allah, this is the time when Thy night comes on, Thy day retires, and the voices of Thy summoners are heard, so forgive me."

Book 2, Number 0531:

Narrated Uthman ibn Abul'As:

Apostle of Allah, appoint me the leader of the tribe in prayer. He said: You are their leader, but you should follow on who is the weakest of them: and appoint a mu'adhdhin who does not charge for the calling of adhan.

Book 2, Number 0532:

Narrated Abdullah ibn Umar:

Bilal made a call to prayer before the break of dawn; the Prophet (peace be upon him), therefore, commanded him to return and make a call: Lo! the servant of Allah (i.e. I) had slept (hence this mistake).

The version of Musa has the addition: He returned and made a call: Lo! the servant of Allah had slept.

Book 2, Number 0534:

Narrated Bilal:

The Apostle of Allah (peace be upon him) said to Bilal: Do not call adhan until the dawn appears clearly to you in this way, stretching his hand in latitude.

Book 2, Number 0538:

Narrated Abdullah ibn Umar:

Mujahid reported: I was in the company of Ibn Umar. A person invited the people for the noon or afternoon prayer (after the adhan had been called). He said: Go out with us (from this mosque) because this is an innovation (in religion).

Book 2, Number 0547:

Narrated AbudDarda':

I heard the Apostle of Allah (peace be upon him) say: If there are three men in a village or in the desert among whom prayer is not offered (in congregation), the devil has got the mastery over them. So observe (prayer) in congregation), for the wolf eats only the straggling animal. Sa'ib said: By the word Jama'ah he meant saying prayer in company or in congregation.

Book 2, Number 0551:

Narrated Abdullah ibn Abbas:

If anyone hears him who makes the call to prayer and is not prevented from joining the congregation by any excuse--he was asked what an excuse consisted of and replied that it was fear or illness--the prayer he offers will not be accepted from him.

Book 2, Number 0552:

Narrated Amr ibn Za'dah, Ibn Umm Maktum:

Ibn Umm Maktum asked the Prophet (peace be upon him) saying: Apostle of Allah, I am a blind man, my house is far away (from the mosque), and I have a guide who does not follow me. Is it possible that permission be granted to me for saying prayer in my house? He asked: Do you hear summons (adhan)? He said: Yes. He said: I do not find any permission for you.

Book 2, Number 0553:

Narrated Ibn Umm Maktum:

Apostle of Allah, there are many venomous creatures and wild beasts in Medina (so allow me to pray in my house because I am blind). The Prophet (peace be upon him) said: Do you hear the call, "Come to prayer," "Come to salvation"? (He said: Yes.) Then you must come.

Book 2, Number 0554:

Narrated Ubayy ibn Ka'b:

The Apostle of Allah (peace be upon him) led us in the dawn prayer one day. And he said: Is so and so present? They said: No. He (again) asked: Is so and so present? They replied: No. He then said: These two prayers are the ones which are most burdensome to hypocrites. If you knew what they contain (i.e. blessings), you would come to them, even though you had to crawl on your knees. The first row is like that of the angels, and if you knew the nature of its excellence, you would race to join it.

A man's prayer said along with another is purer than his prayer said alone, and his prayer with two men is purer than his prayer with one, but if there are more it is more pleasing to Allah, the Almighty, the Majestic.

Book 2, Number 0556:

Narrated AbuHurayrah:

The Prophet (peace be upon him) said: The further one is from the mosque , the greater will be one's reward.

Book 2, Number 0558:

Narrated AbuUmamah:

The Apostle of Allah (peace be upon him) said: If anyone goes out from his house after performing ablution for saying the prescribed prayer in congregation (in the mosque), his reward will be like that of one who goes for hajj pilgrimage after wearing ihram (robe worn by the hajj pilgrims).

And he who goes out to say the mid-morning (duha) prayer, and takes the trouble for this purpose, will take the reward like that of a person who performs umrah. And a prayer followed by a prayer with no worldly talk during the gap between them will be recorded in Illiyyun.

Book 2, Number 0560:

Narrated AbuSa'id al-Khudri:

Prayer in congregation is equivalent to twenty-five prayers (offered alone). If he prays in a jungle, and performs its bowing and prostrations perfectly, it becomes equivalent to fifty prayers (in respect of reward).

Book 2, Number 0561:

Narrated Buraydah ibn al-Hasib:

The Prophet (peace be upon him) said: Give good tidings to those who walk to the mosques in darkness for having a perfect light on the Day of Judgment.

Book 2, Number 0562:

Narrated Ka'b ibn Ujrah:

AbuThumamah al-Hannat said that Ka'b ibn Ujrah met him while he was going to the mosque; one of the two (companions) met his companion (on his way to the mosque) And he met crossing the fingers of my both hands. He prohibited me to do so, and said: The Apostle of Allah (peace be upon him) has said: If any of you performs ablution, and performs his ablution perfectly, and then goes out intending for the mosque, he should not cross the fingers of his hand because he is already in prayer.

Book 2, Number 0563:

Narrated A person from the Ansar:

Sa'id ibn al-Musayyab said: An Ansari was breathing his last. He said: I narrate to you a tradition, and I narrate it with the intention of getting a reward from Allah.

I heard the Apostle of Allah (peace be upon him) say: If any one of you performs ablution and performs it very well, and goes out for prayer, he does not take his right step but Allah records a good work (or blessing) for him, and he does not take his left step but Allah remits one sin from him. Any one of you may reside near the mosque or far from it; if he comes to the mosque and prays in congregation, he will be forgiven (by Allah).

If he comes to the mosque while the people had prayed in part, and the prayer remained in part, and he prays in congregation the part he joined, and completed the part he had missed, he will enjoy similarly (i.e. he will be forgiven). If he comes to the mosque when the people had finished prayer, he will enjoy the same.

Book 2, Number 0564:

Narrated AbuHurayrah:

The Prophet (peace be upon him) said: whoever performs ablution, and performs his ablution perfectly, and then goes to the mosque and finds that the people had finished the prayer (in congregation), Allah will give him a reward like one who prayed in congregation and attended it; The reward of those who prayed in congregation will not be curtailed.

Book 2, Number 0565:

Narrated AbuHurayrah:

Do not prevent the female servants of Allah from visiting the mosques of Allah, but they may go out (to the mosque) having no perfumed themselves.

Book 2, Number 0574:

Narrated Sa'id al-Khudri:

The Apostle of Allah (peace be upon him) saw a person praying alone. He said: Is there any man who may do good with this (man) and pray along with him.

Book 2, Number 0575:

Narrated Yazid ibn al-Aswad:

Yazid prayed along with the Apostle of Allah (peace be upon him) when he was a young boy. When he (the Prophet) had prayed there were two persons (sitting) in the corner of the mosque; they did not pray (along with the Prophet). He called for them. They were brought trembling (before him). He asked: What prevented you from praying along with us? They replied: We have already prayed in our houses. He said: Do not do so. If any of you prays in his house and finds that the imam has not prayed, he should pray along with him; and that will be a supererogatory prayer for him.

Book 2, Number 0577:

Narrated Yazid ibn Amir:

I came while the Prophet (peace be upon him) was saying the prayer. I sat down and did not pray along with them. The Apostle of Allah (peace be upon him) turned towards us and saw that Yazid was sitting there. He said: Did you not embrace Islam, Yazid? He replied: Why not, Apostle of Allah; I have embraced Islam. He said: What prevented you from saying prayer along with the people? He replied: I have already prayed in my house, and I thought that you had prayed (in congregation). He said: When you come to pray (in the mosque) and find the people praying, then you should pray along with them, though you have already prayed. This will be a supererogatory prayer for you and that will be counted as obligatory.

Book 2, Number 0579:

Narrated Abdullah ibn Umar:

Sulayman, the freed slave of Maymunah, said: I came to Ibn Umar at Bilat (a place in Medina) while the people were praying. I said: Do you not pray along with them? He said: I heard the Apostle of Allah (peace be upon him) say: Do not say a prayer twice in a day.

Book 2, Number 0580:

Narrated Uqbah ibn Amir:

I heard the Apostle of Allah (peace be upon him) say: He who leads the people in prayer, and he does so at the right time, will receive, as well as those who are led (in prayer) will get (the reward). He who delays (prayer) from the appointed time will be responsible (for this delay) and not those who are led in prayer.

Book 2, Number 0581:

Narrated Sulamah daughter of al-Hurr:

I heard the Apostle of Allah (peace be upon him) say: One of the signs of the Last Hour will be that people in a mosque will refuse to act as imam and will not find an imam to lead them in prayer.

Book 2, Number 0590:

Narrated Abdullah ibn Abbas:

Let the best among you call the adhan for you, and the Qur'an-readers act as your imams.

Book 2, Number 0591:

Narrated Umm Waraqah daughter of Nawfal:

When the Prophet (peace be upon him) proceeded for the Battle of Badr, I said to him: Apostle of Allah allow me to accompany you in the battle. I shall act as a nurse for patients. It is possible that Allah might bestow martyrdom upon me. He said: Stay at your home. Allah, the Almighty , will bestow martyrdom upon you.

The narrator said: Hence she was called martyr. She read the Qur'an. She sought permission from the Prophet (peace be upon him) to have a mu'adhdhin in her house. He, therefore, permitted her (to do so).

She announced that her slave and slave-girl would be free after her death. One night they went to her and strangled her with a sheet of cloth until she died, and they ran away.

Next day Umar announced among the people, "Anyone who has knowledge about them, or has seen them, should bring them (to him)."

Umar (after their arrest) ordered (to crucify them) and they were crucified. This was the first crucifixion at Medina.

Book 2, Number 0593:

Narrated Abdullah ibn Umar:

The Prophet (peace be upon him) said: There are three types of people whose prayer is not accepted by Allah: One who goes in front of people when they do not like him; a man who comes dibaran, which means that he comes to it too late; and a man who takes into slavery an emancipated male or female slave.

Book 2, Number 0595:

Narrated Malik ibn al-Huwayrith:

AbuAtiyyah a freed slave of us, said: Malik ibn al-Huwayrith came to this place of prayer of ours, and the iqamah for prayer was called. We said to him: Come forward and lead the prayer. He said to us: Put one of your own men forward to lead you in prayer. I heard the Apostle of Allah (peace be upon him) say: If anyone visits people, he should not lead them in prayer, but some person of them should lead the prayer.

Book 2, Number 0602:

Narrated Jabir ibn Abdullah:

The Apostle of Allah (peace be upon him) rode a horse in Medina. It threw him off at the root of a date-palm. His foot was injured. We visited him to inquire about his illness. We found him praying sitting in the apartment of Aisha. We, therefore, stood, (praying) behind him. He kept silent.

We again visited him to inquire about his illness. He offered the obligatory prayer sitting. We, therefore, stood (praying) behind him; he made a sign to us and we sat down. When he finished the prayer, he said: When the imam prays sitting, pray sitting; and when the imam prays standing, pray standing, and do not act as the people of Persia used to act with their chiefs (i.e. the people stood and they were sitting).

Book 2, Number 0603:

Narrated AbuHurayrah:

The Prophet (peace be upon him) said: The imam is appointed only to be followed; when he says "Allah is most great," say "Allah is most great" and do not say "Allah is most great" until he says "Allah is most great." When he bows; bow; and do not bow until he bows. And when he says "Allah listens to him who praise Him," say "O Allah, our Lord, to Thee be the praise."

The version recorded by Muslim goes: "And to Thee be the praise: And when he prostrate; and do not prostrate until he prostrates. When he prays standing, pray standing, and when he prays sitting, all of you pray sitting.

Book 2, Number 0604:

Narrated AbuHurayrah:

The Prophet (peace be upon him) said: The imam is appointed only to be followed. This version adds: When he recites (the Qur'an), keep silent."

Book 2, Number 0613:

Narrated Abdullah ibn Mas'ud:

Alqamah and al-Aswad sought permission from Abdullah (ibn Mas'ud) for admission, and we remained sitting at his door for a long time. A slave-girl came out and gave them permission (to enter). He (Ibn Mas'ud) then got up and prayed (standing) between me (al-Aswad) and him (Alqamah). He then said: I witnessed the Apostle of Allah (peace be upon him) doing similarly.

Book 2, Number 0614:

Narrated Yazid ibn al-Aswad:

Jabir ibn Yazid ibn al-Aswad reported on the authority of his father: I prayed behind the Apostle of Allah (peace be upon him). When he finished the prayer, he would turn (his face from the direction of the Ka'bah).

Book 2, Number 0615:

Narrated Al-Bara' ibn Azib:

When we would pray behind the Apostle of Allah (peace be upon him), we liked to be on his right side. He (the Prophet) would sit turning his face towards us (and back towards the Ka'bah) (peace be upon him).

Book 2, Number 0616:

Narrated Mughirah ibn Shu'bah:

The Prophet (peace be upon him) said: The Imam should not pray at the place where he led the prayer until he removes (from there).

Book 2, Number 0617:

Narrated Abdullah ibn Amr ibn al-'As:

The Prophet (peace be upon him) said: When the Imam completes the prayer and sits (for reciting tashahhud), and then becomes defiled (i.e. his ablution becomes void) before he speaks (to someone), his prayer becomes complete. And those who prayed behind him also complete the prayer.

Book 2, Number 0618:

Narrated Ali ibn AbuTalib:

The Prophet (peace be upon him) said: The key of prayer is purification; takbir (saying "Allah is most great") makes (all acts which break prayer) unlawful and taslim (uttering the salutation) makes (all such acts) lawful.

Book 2, Number 0619:

Narrated Mu'awiyah ibn AbuSufyan:

The Prophet (peace be upon him) said: Do not try to outstrip me in bowing and prostrating because however earlier I bow you will join me when I raise (my head from bowing); I have become bulky.

Book 2, Number 0629:

Narrated Talq ibn Ali al-Hanafi:

We came to the Prophet (peace be upon him), and a man came and said: Prophet of Allah, what do you say if one prays in a single garment? The Apostle of Allah (peace be upon him) then took off his wrapper and combined it with his sheet, and put it on them. He got up and the Prophet of Allah (peace be upon him) led us in prayer. When he finished the prayer, he said: Does every one of you have two garments?

Book 2, Number 0632:

Narrated Salamah ibn al-Akwa':

I said: Apostle of Allah, I am a man who goes out hunting; may I pray in a single shirt? He replied: Yes, but fasten it even if it should be with a thorn.

Book 2, Number 0636:

Narrated Buraydah ibn al-Hasib:

The Apostle of Allah (peace be upon him) prohibited us to pray in a sheet of cloth without crossing both its ends, and he also prohibited us to pray in a wrapper without putting on a sheet.

Book 2, Number 0637:

Narrated Abdullah ibn Mas'ud:

I heard the Apostle of Allah (peace be upon him) say: He who lets his garment trail during prayer out of pride, Allah, the Almighty, has nothing to do with pardoning him and protecting him from Hell.

Book 2, Number 0641:

Narrated Aisha, Ummul Mu'minin:

The Prophet (peace be upon him) said: Allah does not accept the prayer of a woman who has reached puberty unless she wears a veil.

Book 2, Number 0643:

Narrated AbuHurayrah:

The Apostle of Allah (peace be upon him) forbade trailing garments during prayer and that a man should cover his mouth.

Book 2, Number 0646:

Narrated AbuRafi':

Sa'id ibn AbuSa'id al-Maqburi reported on the authority of his father that he saw AbuRafi' the freed slave of the Prophet (peace be upon him), passing by Hasan ibn Ali (Allah be pleased with them) when he was standing offering his prayer. He had tied the back knot of his hair. AbuRafi' untied it. Hasan turned to him with anger, AbuRafi' said to him: Concentrate on your prayer and do not be angry: I heard the Apostle of Allah (peace be upon him) say: This is the seat of the devil, referring to the back knot of the hair.

Book 2, Number 0647:

Narrated Abdullah ibn Abbas:

Kurayb the freed slave of Ibn Abbas reported: Abdullah ibn Abbas saw Abdullah ibn al-Harith praying having the back knot of the hair. He stood behind him and began to untie it. He remained standing unmoved (stationary). When he finished his prayer he came to Ibn Abbas and said to him:

What were you doing with my head? He said: I heard the Apostle of Allah (peace be upon him) say: A man who prays with the black knot of hair tied is the one praying pinioned.

Book 2, Number 0648:

Narrated Abdullah ibn as-Sa'ib:

I saw the Prophet (peace be upon him) praying on the day of the conquest of Mecca and he had placed his shoe at his left side.

Book 2, Number 0650:

Narrated AbuSa'id al-Khudri:

While the Apostle of Allah (peace be upon him) was leading his Companions in prayer, he took off his sandals and laid them on his left side; so when the people saw this, they removed their sandals. When the Apostle of Allah (peace be upon him) finished his prayer, he asked: What made you remove your sandals? The replied: We saw you remove your sandals, so we removed our sandals.

The Apostle of Allah (peace be upon him) then said: Gabriel came to me and informed me that there was filth in them. When any of you comes to the mosque, he should see; if he finds filth on his sandals, he should wipe it off and pray in them.

Book 2, Number 0652:

Narrated Aws ibn Thabit al-Ansari:

The Apostle of Allah (peace be upon him) said: Act differently from the Jews, for they do not pray in their sandals or their shoes.

Book 2, Number 0653:

Narrated Abdullah ibn Amr ibn al-'As:

I saw the Apostle of Allah (peace be upon him) praying both barefooted and wearing sandals.

Book 2, Number 0654:

Narrated AbuHurayrah:

The Prophet (peace be upon him) said: When any of you prays, he should not place his sandals on his right side or on his left so as to be on the right side of someone else, unless no one is at his left, but should place them between his feet.

Book 2, Number 0659:

Narrated Al-Mughirah ibn Shu'bah:

The Apostle of Allah (peace be upon him) used to pray on a mat and on a tanned skin.

Book 2, Number 0664:

Narrated Al-Bara' ibn Azib:

The Apostle of Allah (peace be upon him) used to pass through the row from one side to the other; he used to set out chests and shoulders in order, and say: Do not be irregular. And he would say: Allah and His angels bless those who are near the first rows.

Book 2, Number 0665:

Narrated An-Nu'man ibn Bashir:

The Apostle of Allah (peace be upon him) used to straighten our rows when we stood up to pray, and when we were straight, he said: Allah is most great (takbir).

Book 2, Number 0666:

Narrated Abdullah ibn Umar:

The Prophet (peace be upon him) said: Set the rows in order, stand shoulder to shoulder, close the gaps, be pliant in the hands of your brethren, and do not leave openings for the devil. If anyone joins up a row, Allah will join him up, but if anyone breaks a row, Allah will cut him off.

Book 2, Number 0667:

Narrated Anas ibn Malik:

The Prophet (peace be upon him) said: Stand close together in your rows, bring them near one another, and stand neck to neck, for by Him in Whose hand my soul is, I see the devil coming in through openings in the row just like a small black sheep.

Book 2, Number 0671:

Narrated Anas ibn Malik:

The Prophet (peace be upon him) said: Complete the front row, then the one that comes next, and if there is any incompleteness, let it be in the last row.

Book 2, Number 0672:

Narrated Abdullah ibn Abbas:

The Prophet (peace be upon him) said: The best of you are those whose shoulders are soft in prayer.

Book 2, Number 0673:

Narrated AbdulHamid ibn Mahmud:

I offered the Friday prayer along with Anas ibn Malik. We were pushed to the pillars (due to the crowd of people). We, therefore, stopped forward and backward. Anas then said: We used to avoid it (setting a row between the pillars) during the time of the Apostle of Allah (peace be upon him).

Book 2, Number 0676:

Narrated Aisha, Ummul Mu'minin:

The Apostle of Allah (peace be upon him) said: Allah and His angels bless those who are on the right flanks of the rows.

Book 2, Number 0677:

Narrated AbuMalik al-Ash'ari:

Should I not tell you how the Apostle of Allah (peace be upon him) led the prayer? He said: He had the iqamah announced, drew the men up in line and drew up the youths behind them, then led them in prayer. He then mentioned how he conducted it. and said: Thus is the prayer of......AbdulA'la said: I think he must have said: My people.

Book 2, Number 0681:

Narrated AbuHurayrah:

The Prophet (peace be upon him) said: Have the imam in the centre and close up the gaps.

Book 2, Number 0682:

Narrated Wabisah:

The Apostle of Allah (peace be upon him) saw a man praying alone behind the row. He ordered him to repeat. Sulayman ibn Harb said: The prayer.

Book 2, Number 0689:

Narrated AbuHurayrah:

The Prophet (peace be upon him) said: When one of you prays, he should put something in front of his face, and if he can find nothing , he should set up his staff; but if he has no staff, he should draw a line; then what passes in front of him will not harm him.

Book 2, Number 0693:

Narrated Al-Miqdad ibn al-Aswad:

I never saw the Apostle of Allah (peace be upon him) praying in front of a stick, a pillar, or a tree, without having it opposite his right or left eyebrow, and not facing it directly.

Book 2, Number 0694:

Narrated Abdullah ibn Abbas:

The Prophet (peace be upon him) said: Do not pray behind a sleeping or a talking person.

Book 2, Number 0695:

Narrated Sahl ibn AbuHathmah:

The Prophet (peace be upon him) said: When one of you prays facing a sutrah he should keep close to it, and not let the devil interrupt his prayer.

Book 2, Number 0703:

Narrated Abdullah ibn Abbas:

Qatadah said: I heard Jabir ibn Zayd who reported on the authority of Ibn Abbas; and Shu'bah reported the Prophet (peace be upon him) as saying: A menstruating woman and a dog cut off the prayer.

Book 2, Number 0704:

Narrated Abdullah ibn Abbas:

Ikrimah reported on the authority of Ibn Abbas, saying: I think the Apostle of Allah (peace be upon him) said: When one of you prays without a sutrah, a dog, an ass, a pig, a Jew, a Magian, and a woman cut off his prayer, but it will suffice if they pass in front of him at a distance of over a stone's throw.

Book 2, Number 0710:

Narrated Aisha, Ummul Mu'minin:

I was sleeping in front of the Prophet (peace be upon him) with my legs between him and the qiblah. Shu'bah said: I think she said: I was menstruating.

Book 2, Number 0713:

Narrated Aisha, Ummul Mu'minin:

I used to sleep lying between the Apostle of Allah (peace be upon him) and the qiblah. The Apostle of Allah (peace be upon him) used to pray when I (was lying) in front of him. When he wanted to offer the witr prayer - added by the narrator Uthman - he pinched me - then the narrators are agreed - and said: Set aside.

Book 2, Number 0714:

Narrated Abdullah ibn Abbas:

I came riding a donkey. Another version has: Ibn Abbas said: When I was near the age of the puberty I came riding a she-ass and found the Apostle of Allah (peace be upon him) leading the people in prayer at Mina. I passed in front of a part of the row (of worshippers), and dismounting left my she-ass for grazing in the pasture, and I joined the row, and no one objected to that.

Book 2, Number 0715:

Narrated Abdullah ibn Abbas:

AbusSahba' said: We discussed the things that cut off the prayer according to Ibn Abbas. He said: I and a boy from Banu AbdulMuttalib came riding a donkey, and the Apostle of Allah (peace be upon him) was leading the people in prayer. He dismounted and I also dismounted. I left the donkey in front of the row (of the worshippers). He (the Prophet) did not pay attention to that. Then two girls from Banu AbdulMuttalib came and joined the row in the middle, but he paid no attention to that.

Book 2, Number 0717:

Narrated Al-Fadl ibn Abbas:

The Apostle of Allah (peace be upon him) came to us accompanied by Abbas when we were in open country belonging to us. He prayed in a desert with no sutrah in front of him, and a she-ass and a bitch of ours were playing in front of him, but he paid no attention to that.

Book 2, Number 0718:

Narrated AbuSa'id al-Khudri:

The Prophet (peace be upon him) said: Nothing interrupt prayer, but repulse as much as you can anyone who passes in front of you, for he is just a devil.

Book 3: Prayer (Kitab Al-Salat) Details of Commencing Prayer

Book 3, Number 0725:

Narrated Wa'il ibn Hujr:

I purposely looked at the prayer of the Apostle of Allah (peace be upon him), how he offered it. The Apostle of Allah (peace be upon him) stood up, faced the direction of the qiblah and uttered the takbir (Allah is most great) and then raised his hands in front of his ears, then placed his right hand on his left (catching each other).

When he was about to bow, he raised them in the same manner. He then placed his hands on his knees. When he raised his head after bowing, he raised them in the like manner. When he prostrated himself he placed his forehead between his hands.

He then sat down and spread his left foot and placed his left hand on his left thigh, and kept his right elbow aloof from his right thigh. He closed his two fingers and made a circle (with the fingers).

I (Asim ibn Kulayb) saw him (Bishr ibn al-Mufaddal) say in this manner. Bishr made the circle with the thumb and the middle finger and pointed with the forefinger.

Book 3, Number 0727:

Narrated Wa'il ibn Hujr:

I witnessed the Prophet (peace be upon him) raise his hands in front of his ears when he began to pray. I then came back and saw them (the people) raising their hands up to their chest when they began to pray. They wore long caps and blankets.

Book 3, Number 0736:

Narrated Wa'il ibn Hujr:

I saw the Apostle of Allah (peace be upon him) raising his thumbs in prayer up to the lobes of his ears.

Book 3, Number 0737:

Narrated AbuHurayrah:

When the Apostle of Allah (peace be upon him) uttered the takbir (Allah is most great) for prayer (in the beginning), he raised his hands opposite to his shoulders; and when he bowed, he did like that; and when he raised his head to prostrate, he did like that; and when he got up at the end of two rak'ahs, he did like that.

Book 3, Number 0738:

Narrated Abdullah ibn Abbas:

Maymun al-Makki said: that he saw Abdullah ibn az-Zubayr leading in prayer. He pointed with his hands (i.e. raised his hands opposite to the shoulders) when he stood up, when he bowed and when he prostrated, and when he got up after prostration, he pointed with his hands (i.e. raised his hands).

The I went to Ibn Abbas and said (to him) I saw Ibn az-Zubayr praying that I never saw anyone praying. I then told him about the pointing with his hands (raising his hands). He said: If you like to see the prayer of the Apostle of Allah (peace be upon him) follower the prayer as offered by Abdullah ibn az-Zubayr.

Book 3, Number 0739:

Narrated Abdullah ibn Abbas:

Nadr ibn Kathir as-Sa'di said: Abdullah ibn Tawus prayed at my side in the mosque of al-Khayf. When he made the first prostration, he raised his head after it and raised his hands opposite to his face. This came as something strange for me. I, therefore, said it to Wuhayb ibn Khalid.

Then Wuhayb ibn Khalid said to him: You are doing a thing that I did not see anyone do. Ibn Tawus then replied: I saw my father doing it, and my father said: I saw Ibn Abbas doing it. I do not know but he said: The Prophet (peace be upon him) used to do it.

Book 3, Number 0743:

Narrated Ali ibn AbuTalib:

When the Apostle of Allah (peace be upon him) stood for offering the obligatory prayer, he uttered the takbir (Allah is most great) and raised his hands opposite to his shoulders; and he did like that

when he finished recitation (of the Qur'an) and was about to bow; and he did like that when he rose after bowing; and he did not raise his hands in his prayer while he was in his sitting position.

When he stood up from his prostrations (at the end of two rak'ahs), he raised his hands likewise and uttered the takbir (Allah is most great) and raised his hands so as to bring them up to his shoulders, as he uttered the takbir in the beginning of the prayer.

Book 3, Number 0745:

Narrated AbuHurayrah:

If I were in front of the Prophet (peace be upon him), I would see his armpits. Ibn Mu'adh added that Lahiq said: Do you not see, AbuHurayrah could not stand in front of the Prophet (peace be upon him) while he was praying. Musa added: When he uttered the takbir, he raised his hands.

Book 3, Number 0746:

Narrated Abdullah ibn Mas'ud:

The Apostle of Allah (peace be upon him) taught us how to pray. He then uttered the takbir (Allah is most great) and raised his hands; when he bowed, he joined his hands and placed them between his knees. When this (report) reached Sa'd, he said: My brother said truly. We used to do this; then we were later on commanded to do this, that is, to place the hands on the knees.

Book 3, Number 0747:

Narrated Abdullah ibn Mas'ud:

Alqamah said: Abdullah ibn Mas'ud said: Should I pray in the way the Apostle of Allah (peace be upon him) had performed it? He said: He prayed, raising his hands only once.

Book 3, Number 0749:

Narrated Al-Bara' ibn Azib:

When the Apostle of Allah (peace be upon him) began prayer, he raised his hands up to his ears, then he did not repeat.

Book 3, Number 0751:

Narrated Al-Bara' ibn Azib:

I saw that the Apostle of Allah (peace be upon him) raised his hands when he began prayer, but he did not raise them until he finished (prayer).

Book 3, Number 0752:

Narrated AbuHurayrah:

When the Apostle of Allah (peace be upon him) began his prayer, he raised his hands extensively.

Book 3, Number 0754:

Narrated Abdullah ibn Mas'ud:

AbuUthman an-Nahdi said: When Ibn Mas'ud prayed he placed his left hand on the right. The Prophet (peace be upon him) saw him and placed his right hand on his left one.

Book 3, Number 0755:

Narrated Ali ibn AbuTalib:

AbuJuhayfah said: Ali said that it is a sunnah to place one hand on the other in prayer below the navel.

Book 3, Number 0756:

Narrated Ali ibn AbuTalib:

Jarir ad-Dabbi reported: I saw Ali (Allah be pleased with him) catching hold of his left hand) by his right hand on the wrist above the navel.

Book 3, Number 0757:

Narrated AbuHurayrah:

(The established way of folding hands is) to hold the hands by the hands in prayer below the navel.

Book 3, Number 0758:

Narrated Tawus:

The Apostle of Allah (peace be upon him) used to place his right hand on his left hand, then he folded them strictly on his chest in prayer.

Book 3, Number 0763:

Narrated Jubayr ibn Mut'im:

Jabir saw the Apostle of Allah (peace be upon him) observing prayer. (The narrator Amr said: I do not know which prayer he was offering.)

He (the Prophet) said: Allah is altogether great; Allah is altogether great; Allah is altogether great; and praise be to Allah in abundance; and praise be to Allah is abundance; and praise be to Allah in abundance. Glory be to Allah in the morning and after (saying it three times). I seek refuge in Allah from the accursed devil, from his puffing up (nafkh), his spitting (nafth) and his evil suggestion (hamz).

He (Amr) said: His nafth it poetry, his nafkh is pride, and his hamz is madness.

Book 3, Number 0765:

Narrated Aisha, Ummul Mu'minin:

Asim ibn Humayd said: I asked Aisha: By what words the Apostle of Allah (peace be upon him) would begin his supererogatory prayer at night?

She replied: You ask me about a thing of which no one asked me before you. When he stood up, be uttered the takbir (Allah is most great) ten times, and uttered "Praise be to Allah" ten times, and uttered "Glory be to Allah " ten times, and uttered "There is no god but Allah" ten times, and sought forgiveness ten times, and said: O Allah, forgive me, and guide me, and give me sustenance, and keep me well, and he sought refuge in Allah from the hardship of standing before Allah on the Day of Judgment.

Book 3, Number 0772:

Narrated Rifa'ah ibn Rafi':

I offered prayer behind the Apostle of Allah (peace be upon him). Rifa'ah sneezed. The narrator Qutaybah did not mention the name Rifa'ah (but he said: I sneezed). So I said: Praise be to Allah, praise much, good and blessed therein, blessed thereupon, as our Lord likes and is pleased. When the Apostle of Allah (peace be upon him) finished his prayer, he turned and said: Who was the speaker in prayer? He then narrated the rest of the tradition like that of Malik and completed it.

Book 3, Number 0774:

Narrated AbuSa'id al-Khudri:

When the Apostle of Allah (peace be upon him) got up to pray at night (for tahajjud prayer) he uttered the takbir and then said: "Glory be to Thee, O Allah," and "Praise be to Thee" and "Blessed is Thy name," and Exalted is Thy greatness." and "There is no god but Thee." He then said: "There is no god but Allah" three times; he then said: "Allah is altogether great" three times: "I seek refuge in Allah,

All-Hearing and All-Knowing from the accursed devil, from his evil suggestion (hamz), from his puffing up (nafkh), and from his spitting (nafth)" He then recited (the Qur'an).

Book 3, Number 0775:

Narrated Aisha, Ummul Mu'minin:

When the Apostle of Allah (peace be upon him) began his prayer, he said: "Glory be to Thee, O Allah," and "Praise be to Thee" and "Blessed is Thy name, and Exalted is Thy greatness, sand there is no god but Allah."

Book 3, Number 0776:

Narrated Samurah ibn Jundub:

I remember two period of silence in prayer, one when the imam said the takbir; and one when he finished reciting the Fatihah and the surah when he was about to bow. But Imran ibn Husayn took it as something strange. So they wrote about it to Ubayy (ibn Ka'b) in Medina. He verified the statement of Samurah.

Book 3, Number 0778:

Narrated Samurah ibn Jundub; Ubayy ibn Ka'b:

Samurah ibn Jundub and Imran ibn Husayn had a discussion (about the periods of silence in prayer). Samurah then said that he remembered two periods of silence from the Apostle of Allah (peace be upon him); one when he uttered the takbir and the other when he finished reciting: "Not of those with whom Thou art angry, nor of those who go astray" (i.7).

Samurah remembered that, but Imran ibn Husayn rejected it.

Then they wrote about it to Ubayy ibn Ka'b. He wrote a letter to them and gave a reply to them that Samurah remembered correctly.

Book 3, Number 0779:

Narrated Samurah ibn Jundub:

I remember from the Apostle of Allah (peace be upon him) two periods of silence. Sa'id said: We asked Qatadah: What are those two periods of silence? He said: (one) when he began his prayer, and (one) when he finished the recitation. Then he added: When he finished reciting (the closing verse of the Fatihah): "Not of those with whom Thou art angry, nor of who go astray."

Book 3, Number 0785:

Narrated Uthman ibn Affan::

Yazid al-Farisi said: I heard Ibn Abbas say: I asked Uthman ibn Affan: What moved you to put the (Surah) al-Bara'ah which belongs to the mi'in (surahs) (containing one hundred verses) and the (Surah) al-Anfal which belongs to the mathani (Surahs) in the category of as-sab'u at-tiwal (the first long surah or chapters of the Qur'an), and you did not write "In the name of Allah, the Compassionate, the Merciful" between them?

Uthman replied: When the verses of the Qur'an were revealed to the Prophet (peace be upon him), he called someone to write them down for him and said to him: Put this verse in the surah in which such and such has been mentioned; and when one or two verses were revealed, he used to say similarly (regarding them). (Surah) al-Anfal is the first surah that was revealed at Medina, and (Surah) al-Bara'ah was revealed last in the Qur'an, and its contents were similar to those of al-Anfal. I, therefore, thought that it was a part of al-Anfal. Hence I put them in the category of as-sab'u at-tiwal (the seven lengthy surahs), and I did not write "In the name of Allah, the Compassionate, the Merciful" between them.

Book 3, Number 0792:

Narrated Some Companions of the Prophet:

AbuSalih reported on the authority of some Companions of the Prophet (peace be upon him): The Prophet (peace be upon him) said to a person: what do you say in prayer?

He replied: I first recite tashahhud (supplication recited in sitting position), and then I say: O Allah, I ask Thee for Paradise, and I seek refuge in Thee from Hell-Fire, but I do not understand your sound and the sound of Mu'adh (what you say or he says in prayer). The Prophet (peace be upon him) said: We too go around it (paradise and Hell-fire).

Book 3, Number 0804:

Narrated Jabir ibn Samurah:

The Apostle of Allah (peace be upon him) used to recite in the noon and afternoon prayer: "By the Heaven and the Morning Star" (Surah 86) and "By the Heaven , holding mansions of the stars" (Surah 85) and similar surahs of equal length.

Book 3, Number 0807:

Narrated Abdullah ibn Abbas:

Abdullah ibn Ubaydullah said: I went to Ibn Abbas accompanying some youths of Banu Hashim. We said to one of them: Ask Ibn Abbas: Did the Apostle of Allah (peace be upon him) recite (the Qur'an) in the noon and afternoon prayers? He replied: No. People said to him: Perhaps he might recite the Qur'an quietly. He said: May your face be scratched (a kind of curse)! This (statement) is worse than the former.

He was only a servant (of Allah) receiving Commands from Him. He preached (the divine) message which he brought with him. He did not command anything to us (Banu Hashim) specially excluding other people except three points: he commanded us to perform ablution perfectly, and not to accept charity (sadaqah) and not to make pairing of donkey with horse.

Book 3, Number 0808:

Narrated Abdullah ibn Abbas:

I do not know whether the Apostle of Allah (peace be upon him) would recite the Qur'an at the noon and afternoon prayer or not.

Book 3, Number 0815:

Narrated Mu'adh ibn Abdullah al-Juhani:

A man of Juhaynah told him that he had heard the Prophet (peace be upon him) reciting "When the earth is shaken" (Surah 99) in both rak'ahs of the morning prayer. But I do not know whether he had forgotten, or whether he recited it on purpose.

Book 3, Number 0822:

Narrated Ubadah ibn as-Samit:

We were behind the Apostle of Allah (peace be upon him) at the dawn prayer, and he recited (the passage), but the recitation became difficult for him. Then when he finished, he said: Perhaps you recite behind your imam? We replied: Yes, it is so, Apostle of Allah. He said: Do not do so except when it is Fatihat al-Kitab, for he who does not recite it is not credited with having prayed.

Book 3, Number 0825:

Narrated AbuHurayrah:

When the Apostle of Allah (peace be upon him) finished a prayer in which he had recited (the Qur'an) loudly, he asked: Did any of you recite along with me just now? A man replied: Yes, Apostle of Allah. He said: I am wondering what is the matter with me that I have been contended with reciting the Qur'an. He said: When the people heard that from the Apostle of Allah (peace be upon him) they ceased reciting (the Qur'an) along with him at the prayers in which he recited aloud.

Book 3, Number 0827:

Narrated Imran ibn Husayn:

The Prophet (peace be upon him) led (us) in the noon prayer, and a man came and recited behind him "Glorify the name of thy Lord, the Most High" (Surah 87). When he finished (the prayer), he said: Which of you recited? They (the people) said: A man (recited). He said: I knew that some one of you confused me in it (in the recitation of the Qur'an).

Book 3, Number 0829:

Narrated Jabir ibn Abdullah:

The Apostle of Allah (peace be upon him) came to us while we were reciting the Qur'an, and there were among us bedouins and the non-Arabs. He said: Recite, all is well. In the near future there will appear people who will straighten it (the Qur'an) as an arrow is straightened. They will recite it quickly and not slowly (or it means that they will get the reward in this world and not in the Hereafter).

Book 3, Number 0831:

Narrated Abdullah ibn AbuAwfa:

A man came to the Prophet (peace be upon him) and said: I cannot memorise anything from the Qur'an: so teach me something which is sufficient for me. He said: Say Glory be to Allah, and praise be to Allah, and there is no god but Allah, and Allah is most great, and there is no might and no strength but in Allah.

:He said: Apostle of Allah, this is for Allah, but what is for me? He said: Say: O Allah have mercy on me, and sustain me, and keep me well, and guide me. When he stood up, he made a sign with his hand (indicating that he had earned a lot).

The Apostle of Allah (peace be upon him) said: He filed up his hand with virtues.

Book 3, Number 0837:

Narrated Wa'il ibn Hujr:

I saw that the Prophet (peace be upon him) placed his knees (on the ground) before placing his hands when he prostrated himself. And when he stood up, he raised his hands before his knees.

Book 3, Number 0840:

Narrated AbuHurayrah:

The Prophet (peace be upon him) said: (Does) one of you kneel down in his prayer as a camel kneels down (i.e. put his knees before his hands).

Book 3, Number 0849:

Narrated Abdullah ibn Abbas:

The Prophet (peace be upon him) used to say between the two prostrations: "O Allah, forgive me, have mercy on me, guide me, heal me, and provide for me."

Book 3, Number 0850:

Narrated Asma' daughter of AbuBakr:

I heard the Apostle of Allah (peace be upon him) say: One of you who believes in Allah and in the Last Day should not raise her head until the men raise their heads (after prostration) lest they should see the private parts of men.

Book 3, Number 0854:

Narrated AbuMas'ud al-Badri:

The Prophet (peace be upon him) said: A man's prayer does not avail him unless he keeps his back steady when bowing and prostrating.

Book 3, Number 0856:

Narrated Rifa'ah ibn Rafi':

A man entered the mosque...... He then narrated the tradition like the one narrated in (No.855).

This version is as follows: The Prophet (peace be upon him) said: The prayer of anyone is not perfect unless he performs ablution perfectly; he should then utter the takbir, and praise Allah, the Exalted, and admire Him; he should then recite the Qur'an as much as he desires. He should then say: "Allah is Most Great". Next he should bow so that all his joints return to their proper places. Then he should say: "Allah listens to the one who praises Him", and stand erect. He should then say:"Allah is most great," and should prostrate himself so that all his joints are completely at rest. Then he should say: "Allah is most great"; he should raise his head (at the end of prostration) till he sits erect. Then he should say: "Allah is most great"; then he should prostrate himself till all his joints return to their proper places. Then he should raise his head and say the takbir. When he does so, then his prayer is completed.

Book 3, Number 0857:

Narrated Rifa'ah ibn Rafi':

This version (of Hadith No 856) adds: The Apostle of Allah (peace be upon him) said: The prayer of any of you is not complete until he performs ablution perfectly, as Allah, the Exalted, has ordered you. He should wash his face and hands up to the elbows, and wipe his head and (wash) his feet up to the ankles. Then he should exalt Allah and praise Him. Then he should recite the Qur'an as much as it is convenient for him.

(Narrator then narrated the tradition like Hammad's, No. 856). He said: He then utter the takbir and prostration himself so that his face is at rest.

Hammam (sub-narrator) said: Sometimes he reported: So that his forehead is at rest on the ground, and his joints return to their places and are loosened. Then he should say the takbir and then sit right on his hips and erect his back. He described the nature of prayer in this way by offering four rak'ahs until he finished it. The prayer of any of you is not complete unless he does so.

Book 3, Number 0861:

Narrated AbdurRahman ibn Shibl:

The Apostle of Allah (peace be upon him) prohibited to peck like a crow, and to spread (the forearms) like a wild beast, and to fix a place in the mosque like a camel which fixes its place. These are the wordings of Qutaybah.

Book 3, Number 0862:

Narrated Uqbah ibn Amr al-Ansari:

Salim al-Barrad said: We came to AbuMas'ud Uqbah ibn Amr al-Ansari and said to him: Tell us about the prayer of the Apostle of Allah (peace be upon him).

He stood up before us in the mosque and said the takbir. When he bowed, he placed his hands upon his knees and put his fingers below, and kept his elbows (arms) away from his sides, so everything returned properly to its place. Then he said: "Allah listens to him who praises Him"; then he stood up so that everything returned properly to its place; then he said the takbir and prostrated and put the palms of his hands on the ground; he kept his elbow (arms) away from his sides, so that everything returned to its proper place. Then he raised his head and sat so that everything returned to its place; he then repeated it in a similar way. Then he offered four rak'ahs of prayer like this rak'ah and completed his prayer.

Then he said: Thus we witnessed the Apostle of Allah (peace be upon him) offering his prayer.

Book 3, Number 0863:

Narrated AbuHurayrah:

Anas ibn Hakim ad-Dabbi said that he feared Ziyad or Ibn Ziyad; so he came to Medina and met AbuHurayrah. He attributed his lineage to me and I became a member of his lineage.

AbuHurayrah said (to me): O youth, should I not narrate a tradition to you? I said: Why not, may Allah have mercy on you?

(Yunus (a narrator) said: I think he narrated it (the tradition) from the Prophet (peace be upon him):) The first thing about which the people will be called to account out of their actions on the Day of Judgment is prayer. Our Lord, the Exalted, will say to the angels - though He knows better: Look into the prayer of My servant and see whether he has offered it perfectly or imperfectly. If it is perfect, that will be recorded perfect.

If it is defective, He will say: See there are some optional prayers offered by My servant. If there are optional prayer to his credit, He will say: Compensate the obligatory prayer by the optional prayer for My servant. Then all the actions will be considered similarly.

Book 3, Number 0865:

Narrated Tamim ad-Dari:

Tamim reported this tradition from the Prophet (peace be upon him) as (Hadith No 863). This version adds: Then zakat will be considered in a similar way. Then all the actions will be considered accordingly.

Book 3, Number 0868:

Narrated Uqbah ibn Amir:

When "Glorify the name of your mighty Lord" was revealed, the Apostle of Allah (peace be upon him) said: Use it when bowing, and when "Glorify the name of your most high Lord" was revealed, he said: Use it when prostrating yourself.

Book 3, Number 0869:

Narrated Uqbah ibn Amir:

The above (No 868) tradition has also been reported through a different chain of narrators by Uqbah ibn Amir to the same effect. This version adds: When the Apostle of Allah (peace be upon him) bowed, he said: "Glory and praise be to my mighty Lord" three times, and when he prostrated himself, he said: "Glory and praise be to my most high Lord" three times.

Book 3, Number 0872:

Narrated Awf ibn Malik al-Ashja'i:

I stood up to pray along with the Apostle of Allah (peace be upon him); he got up and recited Surat al-Baqarah (Surah 2).

When he came to a verse which spoke of mercy, he stopped and made supplication, and when he came to verse which spoke of punishment, he stopped and sought refuge in Allah, then he bowed and paused as long as he stood (reciting Surah al-Baqarah), and said while bowing, "Glory be to the Possessor of greatness, the Kingdom, grandeur and majesty."

:Then he prostrated himself and paused as long as he stood up and recited Surat Aal Imran (Surah 3) and then recited many surahs one after another.

Book 3, Number 0873:

Narrated Hudhayfah:

Hudhayfah saw the Apostle of Allah (peace be upon him) praying at night. He said: Allah is most great" three times, "Possessor of kingdom, grandeur, greatness and majesty."

He then began (his prayer) and recited Surah al-Baqarah; then he bowed and he paused in bowing as long as he stood up; he said while bowing, "Glory be to my mighty Lord," "Glory be to my mighty Lord" ; then he raised his head, after bowing: then he stood up and he paused as long as he paused in bowing and said, "Praise be to my Lord" ; then he prostrated and paused in prostration as long as he paused in the standing position; he said while prostrating: "Glory be to my most high Lord"; then he raised his head after prostration, and sat as long as he prostrated, and said while sitting: "O my Lord forgive me."

He offered four rak'ahs of prayer and recited in them Surah al-Baqarah, Aal Imran, an-Nisa, al-Ma'idah, or al-An'am. The narrator Shu'bah doubted.

Book 3, Number 0879:

Narrated Aisha, Ummul Mu'minin:

The Apostle of Allah (peace be upon him) used to make supplication during the prayer saying: "O Allah, I seek refuge in Thee from the punishment of the grave; I seek refuge in Thee from the trial of the Antichrist; I seek refuge in Thee from the trial of life and the trial of death; O Allah, I seek refuge in Thee from sin and debt." Someone said to him: How often you seek refuge from debt! He replied: When a man is in debt, he talks and tells lies, makes promises and breaks them.

Book 3, Number 0880:

Narrated AbuLayla al-Ansari:

I prayed by the side of the Apostle of Allah (peace be upon him) in the supererogatory prayer and I heard him say: "I refuge in Allah from the Hell-Fire; woe to the inmates of the Hell-fire!"

Book 3, Number 0885:

Narrated Abdullah ibn Mas'ud:

The Prophet (peace be upon him) said: When one of you bows, he should say three time,:"Glory be to my mighty Lord," and when he prostrates, he should say: "Glory be to my most high Lord" three times. This is the minimum number.

Book 3, Number 0886:

Narrated AbuHurayrah:

The Apostle of Allah (peace be upon him) said: When one of you recites "By the fig and the olive" (Surah 95) and comes to its end "Is not Allah the best judge?" (verse 8), he should say: "Certainly, and I am one of those who testify to that." When one recites "I swear by the Day of Resurrection" (Surah 75) and comes to "Is not that one able to raise the dead to life? (verse 40), he should say: "Certainly." And when one recites "By those that are sent" (Surah 77), and comes to "Then in what message after that will they believe? " (Surah 50), he should say: "We believe in Allah."

The narrator Isma'il (ibn Umayyah) said: I beg to repeat (this tradition) before the Bedouin (who reported this tradition) so that I might see whether he (was mistaken).

He said: My nephew, do you think that I did not remember it? I performed sixty hajj (pilgrimages); there is no hajj but I recognize the came on which I performed it.

Book 3, Number 0887:

Narrated Anas ibn Malik:

I did not offer behind anyone after the Apostle of Allah (peace be upon him) a prayer like the prayer offered by the Apostle of Allah (peace be upon him) than this youth, i.e. Umar ibn AbdulAziz. We estimated reciting glorification ten times in his bowing, and in his prostration ten times.

Book 3, Number 0888:

Narrated Abdullah ibn Abbas:

Ibn Abbas reported the Prophet (peace be upon him) as saying: I have been commanded - according to the version of Hammad: Your Prophet (peace be upon him) was commanded - to prostrate on seven (bones), and not to fold back the hair or the clothing.

Book 3, Number 0891:

Narrated Abdullah ibn Umar:

The Prophet (peace be upon him) said: Both hands prostrate as the face prostrates. When one of you puts his face (on the ground) he should put his hands too (on the ground). And when he raises it, he should raise them too.

Book 3, Number 0895:

Narrated Al-Bara' ibn Azib:

Al-Bara' described to us (the nature of prostration). He placed his hands (palms), reclined on his knees, and raised his hips; he said: This is how the Apostle of Allah (peace be upon him) used to prostrate himself.

Book 3, Number 0898:

Narrated Abdullah ibn Abbas:

I came to the Prophet (peace be upon him) from behind. I saw the whiteness of his armpits and he kept his arms away from his sides and raised his stomach (from the ground).

Book 3, Number 0899:

Narrated Ahmar ibn Jaz':

When the Apostle of Allah (peace be upon him) prostrated himself, he kept his arms far away from his sides so much so that we took pity on him.

Book 3, Number 0901:

Narrated AbuHurayrah:

The Companions of the Prophet (peace be upon him) complained to the Prophet (peace be upon him) about the hardship when they kept their forearms far away from their sides while prostrating. He said: Take help with the elbows (by spreading them on the ground and sticking them to the sides).

Book 3, Number 0902:

Narrated Abdullah ibn Umar:

Sa'id ibn Ziyad ibn Subayh al-Hanafi said: I prayed by the side of Ibn Umar and I put my hands on my waist. When he finished his prayer, He said: This is a cross in prayer; the Apostle of Allah (peace be upon him) used to forbid it.

Book 3, Number 0903:

Narrated Abdullah ibn ash-Shikhkhir:

I saw the Apostle of Allah (peace be upon him) praying and a sound came from his breast like the rumbling of a mill owing to weeping.

Book 3, Number 0906:

Narrated Al-Miswar ibn Yazid al-Maliki:

The Apostle of Allah (peace be upon him) recited - Yahya (sub narrator) said: Sometimes al-Miswar said: I prayed along with the Apostle of Allah (peace be upon him) and witnessed that he recited - the Qur'an during the prayer and omitted something (i.e. some verses inadvertently) which he did not recite.

A man said to him: Apostle of Allah, you omitted such-and-such verse. The Apostle of Allah (peace be upon him) said: Why did you not remind me of it?

The narrator Sulayman said in his version: He (the man) said: I thought that it (the verse) was repealed.

Book 3, Number 0908:

Narrated Ali ibn AbuTalib:

The Apostle of Allah (peace be upon him) said: Ali, do not instruct the imam during the prayer.

Book 3, Number 0909:

Narrated AbuDharr:

The Prophet (peace be upon him) said: Allah, the Most High, continues to turn favourably towards a servant while he is engaged in prayer as long as he does not look to the side (by turning the neck), but if he does so, He turns away from him.

Book 3, Number 0916:

Narrated Sahl ibn al-Hanzaliyyah:

The iqamah for the morning prayer was pronounced and the Apostle of Allah (peace be upon him) began to offer prayer while he was looking at the mountain-pass.

(AbuDawud elaborated that the Prophet had sent a horseman to the mountain-pass at night in order to keep watch.)

Book 3, Number 0918:

Narrated AbuQatadah:

We were sitting in the mosque when the Apostle of Allah (peace be upon him) came upon us carrying Umamah daughter of Abul'As ibn ar-Rabi'. Her mother was Zaynab daughter of the Apostle of Allah (peace be upon him). She (Umamah) was a child and he (the Prophet) was carrying her on his shoulder.

The Apostle of Allah (peace be upon him) led (the people) in prayer while she was on his shoulder. When he bowed he put her down and took her up when he got up. He kept on doing so until he finished his prayer.

Book 3, Number 0921:

Narrated AbuHurayrah:

The Prophet (peace be upon him) said: Kill the two black things during prayer, the snake and scorpion.

Book 3, Number 0922:

Narrated Aisha, Ummul Mu'minin:

The Apostle of Allah (peace be upon him) was praying with his door bolted. I came and asked to have the door opened. He walked and opened the door for me. He then returned to his place for prayer. He (the narrator Urwah) mentioned that the door faced the qiblah.

Book 3, Number 0924:

Narrated Abdullah ibn Mas'ud:

We used to salute during prayer and talk about our needs. I came to the Apostle of Allah (peace be upon him) and found him praying. I saluted him, but he did not respond to me. I recalled what happened to me in the past and in the present.

When the Apostle of Allah (peace be upon him) finished his prayer, he said to me: Allah, the Almighty, creates new command as He wishes, and Allah, the Exalted, has sent a fresh command that you must not talk during prayer. He then returned my salutation.

Book 3, Number 0925:

Narrated Suhayb:

I passed by the Apostle of Allah (peace be upon him) who was praying. I saluted him and he returned it by making a sign.

The narrator said: I do not know but that he said: He made a sign with his finger. This is the version reported by Qutaybah.

Book 3, Number 0927:

Narrated Abdullah ibn Umar:

The Apostle of Allah (peace be upon him) went to Quba to offer prayer. Then the Ansar (the Helpers) came to him and gave him a salutation while he was engaged in prayer.

I asked Bilal: How did you find the Apostle of Allah (peace be upon him) responding to them when they gave him a salutation while he was engaged in prayer. He replied: In this way, and Ja'far ibn Awn demonstrated by spreading his palm, and keeping its inner side below and its back side above.

Book 3, Number 0932:

Narrated Wa'il ibn Hujr:

When the Apostle of Allah (peace be upon him) recited the verse "Nor of those who go astray" (Surah al-Fatihah, verse 7), he would say Amin; and raised his voice (while uttering this word).

Book 3, Number 0934:

Narrated AbuHurayrah:

When the Apostle of Allah (peace be upon him) recited the verse "Not of those with whom Thou art angry, nor of those who go astray," he would say Amin so loudly that those near him in the first row would hear it.

Book 3, Number 0938:

Narrated AbuZuhayr an-Numayri:

AbuMisbah al-Muqra'i said: We used to sit in the company of AbuZuhayr an-Numayri. He was a companion of the Prophet (peace be upon him), and he used to narrate good traditions. Once a man from among us made a supplication. He said: End it with the utterance of Amin, for Amin is like a seal on the book.

AbuZuhayr said: I shall tell you about that. We went out with the Apostle of Allah (peace be upon him) one night and came upon a man who made supplication with persistence. The Prophet (peace be upon him) waited to hear him. The Prophet (peace be upon him) said: He will have done something which guarantees (Paradise for him) if he puts a seal to it. One of the people asked: What should he use as a seal? He replied: Amin, for if he ends it with Amin, he will do something which guarantees (Paradise for him).

Then the man who questioned the Prophet (peace be upon him) came to the man who was supplicating, and said to him: So-and-so, end it with Amin and receive the good news. These are the words of Mahmud.

Book 3, Number 0943:

Narrated Anas ibn Malik:

The Prophet (peace be upon him) used to make a sign during prayer.

Book 3, Number 0944:

Narrated AbuHurayrah:

The Prophet (peace be upon him) said: Saying Tasbih applies to men during prayer and clapping applies to women. Anyone who makes a sign during his prayer, a sign which is intelligible by implication, should repeat it (i.e. his prayer).

(AbuDawud commented on the Hadith saying, this is a result of confusion.)

Book 3, Number 0945:

Narrated AbuDharr:

The Prophet (peace be upon him) said: When one of you gets up to pray, he must not remove pebbles, for mercy is facing him.

Book 3, Number 0948:

Narrated Umm Qays bint Mihsan:

Hilal ibn Yasaf said: I came to ar-Raqqah (a place in Syria). One of my companions said to me: Do you want to see any of the Companions of the Prophet (peace be upon him)? I said: A good opportunity. So we went to Wabisah.

I said to my friend: Let us first see his mode of living. He had a cap with two ears stuck (to his head), and wearing a brown silken robe. He was resting on a staff during prayer. We asked him (about resting on the staff) after salutation; He said: Umm Qays daughter of Mihsan said to me that when the Apostle of Allah (peace be upon him) became aged and the flesh grew increasingly on him, he took a prop at his place of prayer and rested on it.

Book 3, Number 0957:

Narrated Wa'il ibn Hujr:

I said that I should look at the prayer of the Apostle of Allah (peace be upon him) how he prays. The Apostle of Allah (peace be upon him) stood up and faced the qiblah (i.e. the direction of Ka'bah) and uttered the takbir (Allah is most great); then he raised his hands till he brought them in front of his ears; then he caught hold of his left hand with his right hand (i.e. folded his hands).

When he was about to bow, he raised them (his hands) in a like manner. Then he sat, stretched out his left foot (to sit on it), placed his left hand on his left thigh, and kept away the tip of his right elbow from his right thigh, joined two fingers, formed a ring, to do so. And the narrator Bishr made a ring with the thumb and the middle finger.

Book 3, Number 0964:

Narrated Abdullah ibn Mas'ud:

We did not know what we should say when we sat during prayer. The Apostle of Allah (peace be upon him) was taught (by Allah). He then narrated the tradition to the same effect. Sharik reported from Jami', from AbuWa'il on the authority of Abdullah ibn Mas'ud something similar.

He said: He used to teach us also some other words, but he did not teach them as he taught us the tashahhud: O Allah, join our hearts, mend our social relationship, guide us to the path of peace, bring us from darkness to light, save us from obscenities, outward or inward, and bless our ears, our eyes, our hearts, our wives, our children, and relent toward us; Thou art the Relenting, the Merciful. And make us grateful for Thy blessing and make us praise it while accepting it and give it to us in full.

Book 3, Number 0965:

Narrated Abdullah ibn Mas'ud:

Alqamah said that Abdullah ibn Mas'ud caught hold of his hand saying that the Apostle of Allah (peace be upon him) caught hold of his (Ibn Mas'ud's) hand and taught him the tashahhud during prayer.

He then narrated the (well known) tradition (of tashahhud). This version adds: When you say this or finish this, then you have completed your prayer. If you want to stand up, then stand, and if you want to remain sitting, then remain sitting.

Book 3, Number 0967:

Narrated AbuMusa al-Ash'ari:

Hittan ibn Abdullah ar-Ruqashi said: AbuMusa al-Ash'ari led us in prayer.

When he sat at the end of his prayer, one of the people said: Prayer has been established by virtue and purity.

When AbuMusa returned (from his prayer or finished his prayer), he gave his attention to the people, and said: Which of you is the speaker of such and such words? The people remained silent. Which of you is the speaker of such and such words? The people remained silent. He said: You might have said them, Hittan. He replied: I did not say them. I was afraid you might punish me. One of the people said: I said them and I did not intend by them (anything) except good.

AbuMusa said: Do you not know how you utter (them) in your prayer? The Apostle of Allah (peace be upon him) addressed us, and taught us and explained to us our way of doing and taught us our prayer.

He said: When you pray a (congregational) prayer, straighten your rows, then one of you should lead you in prayer. When he says the takbir (Allah is Most Great), say the takbir, and when he recites verses "Not of those upon whom is Thy anger, nor of those who err" (i.e. the end of Surah i.), say Amin; Allah will favour you. When he says "Allah is most great," and bows, say "Allah is most great" and bow, for the imam will bow before you, and will raise (his head) before you.

The Apostle of Allah (peace be upon him) said: This is for that. When he says "Allah listens to the one who praises Him," say: "O Allah, our Lord, to Thee be praise, Allah be praised," Allah will listen to you, for Allah, the Exalted, said by the tongue of His Prophet (peace be upon him): "Allah listens to the one who praises Him." When he says "Allah is most great" and prostrates, say: "Allah is most great" and prostrate, for the imam prostrates before you and raises his head before you.

The Apostle of Allah (peace be upon him) said: This is for that. When he sits, each one of you should say "The adorations of the tongue, all good things, and acts of worship are due to Allah. Peace be upon you, O Prophet, and Allah's mercy and His blessings. Peace be upon us and upon Allah's upright servants. I testify that there is no god but Allah, and I testify that Muhammad is His servant and Apostle."

Book 3, Number 0970:

Narrated Samurah ibn Jundub:

The Apostle of Allah (peace be upon him) commanded us (to recite) when we sit in the middle of the prayer or at its end before the salutation: The adorations of the tongue, all good things, acts of worship, and the Kingdom are due to Allah. Then give salutation to the right side; then salute your reciter (i.e. the imam) and yourselves.

Book 3, Number 0979:

Narrated Abdullah ibn Abbas:

The Prophet (peace be upon him) used to say after the tashahhud: "O Allah, I seek refuge in Thee from the punishment in Hell, and I seek refuge in Thee from the punishment in the grave, and I seek refuge in Thee from the trial of antichrist, and I seek refuge in Thee from the trial of life and death."

Book 3, Number 0980:

Narrated Mihjan ibn al-Adra':

The Apostle of Allah (peace be upon him) entered the mosque and saw a man who had finished his prayer, and was reciting the tashahhud saying: O Allah, I ask you, O Allah, the One, the eternally besought of all, He begetteth not, nor was He begotten, and there is none comparable unto Him, that you may forgive me my sins, you are Most Forgiving, Merciful.

He (the Prophet) said: He was forgiven (repeating three times.)

Book 3, Number 0981:

Narrated Abdullah ibn Mas'ud:

It pertains to the sunnah to utter the tashahhud quietly.

Book 3, Number 0984:

Narrated Abdullah ibn az-Zubayr:

The Prophet (peace be upon him) used to point with his finger (at the end of the tashahhud) and he would not move it.

Book 3, Number 0986:

Narrated AbuMalik Numayr al-Khuza'i:

I saw the Prophet (peace be upon him placing his right hand on his right thigh and raising his forefinger curving it a little.

Book 3, Number 0987:

Narrated Abdullah ibn Umar:

The Apostle of Allah (peace be upon him) prohibited, according to the version of Ahmad ibn Hanbal, that a person should sit during prayer while he is leaning on his hand.

According to the version of Ibn Shibwayh, he prohibited that a man should lean on his hand during prayer.

According to the version of Ibn Rafi', he prohibited that a man should pray while he is leaning on his hand, and he mentioned this tradition in the chapter on "Raising the head after prostration."

According to the version of Ibn AbdulMalik, he prohibited that a man should lean on his hand when he stands up after prostration.

Book 3, Number 0990:

Narrated Abdullah ibn Mas'ud:

The Prophet (peace be upon him) was in the first two rak'ahs as though he were on heated stones.

The narrator Shu'bah said: We said: Till he (the Prophet) got up.

Book 3, Number 0991:

Narrated Abdullah ibn Mas'ud:

The Prophet (peace be upon him) used to give the salutation to his left and right sides until the whiteness of his cheek was seen, (saying: "Peace be upon you, and mercy of Allah" twice.

AbuDawud said: This is a version of the tradition reported by AbuSufyan. The version of Isra'il did not explain it. AbuDawud said: This tradition has been narrated by Zubayr from AbuIshaq and Yahya ibn Adam from Isra'il from AbuIshaq from AbdurRahman ibn al-Aswad from his father from Alqamah on the authority of Abdullah ibn Mas'ud. AbuDawud said: Shu'bah used to reject this tradition, the tradition narrated by AbuIshaq as coming from the Prophet (peace be upon him).

Book 3, Number 0992:

Narrated Wa'il ibn Hujr:

I offered prayer along with the Prophet (peace be upon him). He would give the salutation to his right side (saying): Peace be upon you and mercy of Allah; and to his left side (saying): Peace be upon you and mercy of Allah.

Book 3, Number 0996:

Narrated Samurah ibn Jundub:

The Prophet (peace be upon him) commanded us to respond to the salutation of the imam. and to love each other, and to salute each other.

Book 3, Number 0999:

Narrated AbuHurayrah:

The Prophet (peace be upon him) said: Shortening the salutation is sunnah (commendable).

Book 3, Number 1001:

Narrated AbuHurayrah:

The Prophet (peace be upon him) said: Cannot any one of you (according to the version of the narrator AbdulWarith) step forward or backward or at his right or left. The version of Hammad added: during prayer; that is, in supererogatory prayer.

Book 3, Number 1002:

Narrated Al-Azraq ibn Qays:

An imam of ours, whose kunyah (surname) was AbuRimthah, led us in prayer and said: I prayed this prayer, or one like it, with the Prophet (peace be upon him). AbuBakr and Umar were standing in the front row on his right and there was a man who had been present at the first takbir in the prayer. The Prophet of Allah (peace be upon him) offered the prayer, then gave the salutation to his right and his left so that we saw the whiteness of his cheeks, then turned away as AbuRimthah (meaning himself) had done.

The man who has been present with him at the first takbir in the prayer then got up to pray another prayer, whereupon Umar leaped up and, seizing him by the shoulders, shook him and said: Sit down, for the People of the Book perished for no other reason than that there was no interval between their prayers.

The Prophet (peace be upon him) raised his eyes and said: Allah has made you say what is right, son of al-Khattab.

Book 3, Number 1010:

Narrated AbuHurayrah:

When the Prophet (peace be upon him) finished two rak'ahs of an obligatory prayer, a man asked him: Apostle of Allah, has the prayer been shortened, or have you forgotten? he replied: I did not do all that. The people said: Apostle of Allah, you did that. Therefore, he offered another two rak'ahs or prayer and did not make two prostrations due to forgetfulness.

Book 3, Number 1015:

Narrated Abdullah ibn Mas'ud:

The Apostle of Allah (peace be upon him) offered prayer. The version of the narrator Ibrahim goes: I do not know whether he increased or decreased (the rak'ahs of prayer).

When he gave the salutation, he was asked: Has something new happened in the prayer, Apostle of Allah? He said: What is it? They said: You prayed so many and so many (rak'ahs). He then relented his foot and faced the Qiblah and made two prostrations. He then gave the salutation. When he turned away (finished the prayer), he turned his face to us and said: Had anything new happened in prayer, I would have informed you. I am only a human being and I forget just as you do; so when I forget, remind me, and when any of you is in doubt about his prayer he should aim at what is correct, and complete his prayer in that respect, then give the salutation and afterwards made two prostrations.

Book 3, Number 1018:

Narrated Mu'awiyah ibn Khudayj:

One day the Apostle of Allah (peace be upon him) prayed and gave the salutation while a rak'ah of the prayer remained to be offered. A man went to him and said: You forgot to offer one rak'ah of prayer. Then he returned and entered the mosque and ordered Bilal (to utter the Iqamah). He uttered the Iqamah for prayer. He then led the people in one rak'ah of prayer. I stated it to the people. They asked me: Do you know who he was? I said: No, but I can recognise him if I see him. Then the man passed by me, I said: It is he. The people said: This is Talhah ibn Ubaydullah.

Book 3, Number 1020:

Narrated Abdullah ibn Abbas:

The Prophet (peace be upon him) named the two prostrations of forgetfulness disgraceful for the devil.

Book 3, Number 1021:

Narrated Ata' ibn Yasar:

The Prophet (peace be upon him) said: When one of you is in doubt about his prayer, and does not know how much he has prayed, three or four rak'ahs, he should pray one (additional) rak'ah and make two prostrations while sitting before giving the salutation. If the (additional) rak'ah which he prayed is the fifth one, he will make it an even number by these two prostrations. If it is the fourth one, the two prostrations will be a disgrace for the devil.

Book 3, Number 1022:

Narrated Ata' ibn Yasar:

The Prophet (peace be upon him) said: If one of you is in doubt about his prayer, and if he is sure that he has prayed three rak'ahs, he should stand and complete one rak'ah along with its prostrations. Then he should sit and recite the tashahhud. When he finishes the prayer, and there remains nothing except salutation, he should make two prostrations while he is sitting and afterwards should give the salutation.

Book 3, Number 1023:

Narrated Abdullah ibn Mas'ud:

AbuUbaydah reported, on the authority of his father Abdullah (ibn Mas'ud), the Apostle of Allah (peace be upon him) as saying: When you offer the prayer, and you are in doubt about the number of rak'ahs whether offered three or four, and you have prayed four rak'ahs in all probability in your opinion, you should recite tashahhud and make two prostrations while you are sitting before giving the salutation. afterwards you should recite the tashahhud and give the salutation again.

Book 3, Number 1024:

Narrated AbuSa'id al-Khudri:

The Prophet (peace be upon him) said: When one of you prays, and he does not know whether he prayed more or less rak'ahs (than those prescribed by the Shari'ah), he should perform two prostrations while he is sitting. If the devil comes to him, and tells him (suggests him): "You have been defiled," he should say: "You have told a lie," except that he feels smell with his nose, or sound with his ears (then his ablution will break). These are the wording; of the tradition reported by Aban.

Book 3, Number 1028:

Narrated Abdullah ibn Ja'far:

The Prophet (peace be upon him) said: Anyone who is in doubt in his prayer should make two prostrations after giving the salutation.

Book 3, Number 1029:

Narrated Abdullah ibn Buhaynah:

The Apostle of Allah (peace be upon him) led us in prayer praying two rak'ahs. When he stood up and did not sit (at the end of two rak'ahs) the people stood up along with him. When he finished the prayer and we expect him to give the salutation, he said: "Allah is most great." While sitting and made two prostrations before giving the salutation. Then he gave it.

Book 3, Number 1031:

Narrated Al-Mughirah ibn Shu'bah:

The Prophet (peace be upon him) said: When an imam stands up at the end of two rak'ahs , if he remembers before standing straight up, he should sit down, but if he stands straight up, he must not sit down, but perform the two prostrations of forgetfulness.

Book 3, Number 1032:

Narrated Al-Mughirah ibn Shu'bah:

Ziyad ibn Ilaqah said: Al-Mughirah ibn Shu'bah led us in prayer and he stood up at the end of two rak'ahs. We said: Glory be to Allah; he also said: Glory be to Allah, and he proceeded. When he finished the prayer and gave the salutation, he made two prostrations of forgetfulness. When he turned (to us) he said: I saw the Apostle of Allah (peace be upon him) doing so as I did.

Book 3, Number 1033:

Narrated Thawban:

The Prophet (peace be upon him) said: For each forgetfulness there are two prostrations after giving the salutation.

No one except Amr (ibn Uthman) mentioned the words "from his father" (in the chain AbdurRahman ibn Jubayr ibn Nufayr from Thawban).

Book 3, Number 1034:

Narrated Imran ibn Husayn:

The Prophet (peace be upon him) led them in prayer and forgot something, so he made prostrations and uttered the tashahhud, then gave the salutation.

Book 3, Number 1036:

Narrated Hulb (Yazid) at-Ta'i:

Hulb prayed along with the Prophet (peace be upon him). He used to turn to both his sides (sometimes to the left and sometimes to the right).

Book 3, Number 1039:

Narrated Zayd ibn Thabit:

The Prophet (peace be upon him) said: The prayer a man offers in his house is more excellent than his prayer in this mosque of mine except obligatory prayer.

Book 3, Number 1041:

Narrated AbuHurayrah:

The Apostle of Allah (peace be upon him) said: The best day on which the sun has risen is Friday; on it Adam was created, on it he was expelled (from Paradise), on it his contrition was accepted, on it he died, and on it the Last Hour will take place. On Friday every beast is on the lookout from dawn to sunrise in fear of the Last Hour, but not jinn and men, and it contains a time at which no Muslim prays and asks anything from Allah but He will give it to him. Ka'b said: That is one day every year. So I said: It is on every Friday. Ka'b read the Torah and said: The Apostle of Allah (peace be upon him) has spoken the truth. AbuHurayrah said: I met Abdullah ibn Salam and told him of my meeting with Ka'b. Abdullah ibn Salam said: I know what time it is. AbuHurayrah said: I asked him to tell me about it. Abdullah ibn Salam said: It is at the very end of Friday. I asked: How can it be when the Apostle of Allah (peace be upon him) has said: "No Muslim finds it while he is praying...." and this is the moment when no prayer is offered. Abdullah ibn Salam said: Has the Apostle of Allah (peace be upon him) not said: "If anyone is seated waiting for the prayer, he is engaged in the prayer until he observes it." I said: Yes, it is so.

Book 3, Number 1042:

Narrated Aws ibn Aws:

The Prophet (peace be upon him) said: Among the most excellent of your days is Friday; on it Adam was created, on it he died, on it the last trumpet will be blown, and on it the shout will be made, so invoke more blessings on me that day, for your blessings will be submitted to me. The people asked: Apostle of Allah, how can it be that our blessings will be submitted to you while your body is decayed? He replied: Allah, the Exalted, has prohibited the earth from consuming the bodies of Prophets.

Book 3, Number 1043:

Narrated Jabir ibn Abdullah:

The Prophet (peace be upon him) said: Friday is divided into twelve hours. Amongst them there is an hour in which a Muslim does not ask Allah for anything but He gives it to him. So seek it in the last hour after the afternoon prayer.

Book 3, Number 1046:

Narrated Ali ibn AbuTalib:

Ali said on the pulpit in the mosque of Kufah: When Friday comes, the devils go to the markets with their flags, and involve people in their needs and prevent them from the Friday prayer. The angels come early in the morning, sit at the door of the mosque, and record that so-and-so came at the first hour, and so-and-so came at the second hour until the imam comes out (for preaching).

When a man sits in a place where he can listen (to the sermon) and look (at the imam), where he remains silent and does not interrupt, he will receive a double reward. If he stays away, sits in a place where he cannot listen (to the sermon), silent, and does not interrupt, he will receive the reward only once. If he sits in a place where he can listen (to the sermon) and look (at the imam), and he does not remain silent, he will have the burden of it. If anyone says to his companion sitting besides him to be silent (while the imam is preaching), he is guilty of idle talk. Anyone who interrupts (during the sermon) will receive nothing (no reward) on that Friday.

Then he (the narrator) says in the end of this tradition: I heard the Apostle of Allah (peace be upon him) say so.

Book 3, Number 1047:

Narrated Al-Ja'd ad-Damri:

The Prophet (peace be upon him) said: He who leaves the Friday prayer (continuously) for three Friday on account of slackness, Allah will print a stamp on his heart.

Book 3, Number 1048:

Narrated Samurah ibn Jundub:

The Prophet (peace be upon him) said: If anyone omits the Friday prayer without excuse, he must give a dinar in alms, or if he does not have as much, then half a dinar.

Book 3, Number 1049:

Narrated Qudamah ibn Wabirah:

The Prophet (peace be upon him) said: If anyone omits the Friday prayer without excuse, he must give one dirham or half a dirham, or one sa' or half a sa' of wheat, in alms.

Book 3, Number 1051:

Narrated Abdullah ibn Amr:

The Prophet (peace be upon him) said: The Friday prayer is obligatory on him who hears the call.

Book 3, Number 1052:

Narrated Usamah ibn Umayr al-Huzali:

The rain was falling on the day when the Battle of Hunayn took place. The Prophet (peace be upon him), therefore, commanded that the people should offer their prayer in their camps.

Book 3, Number 1054:

Narrated Usamah ibn Umayr al-Huzali:

Usamah attended the Prophet (peace be upon him) on the occasion of the treaty of al-Hudaybiyyah on Friday. The rain fell as little as the soles of the shoes of the people were not set. He (the Prophet) commanded them to offer Friday prayer in their dwellings.

Book 3, Number 1056:

Narrated Abdullah ibn Umar:

Nafi' reported: Ibn Umar made the call to prayer at Dajnan (a place between Mecca and Medina). Then he announced: "Offer prayer in your dwellings:" He then narrated a tradition from the Apostle of Allah (peace be upon him). He used to command an announcer who made the call to prayer. He then announced: "Pray in your dwellings" on a cold or rainy night during journey.

Book 3, Number 1057:

Narrated Abdullah ibn Umar:

Nafi' said: Ibn Umar made the call to prayer at Dajnan (a place between Mecca and Medina), on a cold and windy night. He added the words at the end of the call: "Lo! pray in your dwellings. Lo! pray in the dwellings." He then said: The Apostle of Allah (peace be upon him) used to command the mu'adhdhin to announce, "Lo! pray in your dwellings." on a cold or rainy night during journey.

Book 3, Number 1062:

Narrated Tariq ibn Shihab:

The Prophet (peace be upon him) said: The Friday prayer in congregation is a necessary duty for every Muslim, with four exceptions; a slave, a woman, a boy, and a sick person.

Book 3, Number 1064:

Narrated Ka'b ibn Malik:

AbdurRahman ibn Ka'b ibn Malik said: When Ka'b ibn Malik heard the call to prayer on Friday, he prayed for As'ad ibn Zurarah. I asked him: What is the matter that when you hear the call to prayer, you pray for As'ad ibn Zurarah? He replied: This is because he held the Friday prayer for the first time for us at Hazm an-Nabit of Harrah belonging to Banu Bayadah in Naqi', called Naqi' al-Khadumat.

Book 3, Number 1065:

Narrated Zayd ibn Arqam:

Ilyas ibn AbuRamlah ash-Shami said: I witnessed Mu'awiyah ibn AbuSufyan asking Zayd ibn Arqam: Did you offer along with the Apostle of Allah (peace be upon him) the Friday and 'Id prayers synchronised on the same day? He said: Yes. He asked: How did he do? He replied: He offered the 'Id prayer, then granted concession to offer the Friday prayer, and said: If anyone wants to offer it, he may offer.

Book 3, Number 1066:

Narrated Abdullah ibn Abbas:

Ata' ibn AbuRabah said: Ibn az-Zubayr led us in the 'Id prayer on Friday early in the morning. When we went to offer the Friday, he did not come out to us. So we prayed ourselves alone. At that time Ibn Abbas was present in at-Ta'if. When he came to us, we mentioned this (incident) to him. He said: He followed the sunnah.

Book 3, Number 1068:

Narrated AbuHurayrah:

The Prophet (peace be upon him) said: Two festivals ('Id and Friday) have synchronised on this day. If anyone does not want to offer the Friday prayer, the 'Id prayer is sufficient for him. But we shall offer the Friday prayer.

Book 3, Number 1073:

Narrated Muhammad ibn Yahya ibn Habban:

The Apostle of Allah (peace be upon him) said: What is the harm if any of you has two garments, if he can provide them, for Friday (prayer) in addition to the two garments for his daily work? Amr reported from Ibn Habib from Musa ibn Sa'd from Ibn Habban from Ibn Salam who heard this (tradition) from the Apostle of Allah (peace be upon him) on the pulpit.

Book 3, Number 1074:

Narrated Abdullah ibn Amr ibn al-'As:

The Apostle of Allah (peace be upon him) prohibited buying and selling in the mosque, announcing aloud about a lost thing, the recitation of a poem in it, and prohibited sitting in a circle (in the mosque) on Friday before the prayer.

Book 3, Number 1078:

Narrated AbuQatadah:

The Prophet (peace be upon him) disapproved of the offering of prayer at the meridian except on Friday. The Hell-fire is kindled except on Friday.

Book 3, Number 1091:

Narrated al-Hakam ibn Hazn al-Kulafi:

Shu'ayb ibn Zurayq at-Ta'ifi said: I sat with a man who had been in the company of the Apostle of Allah (peace be upon him). He was called al-Hakam ibn Hazn al-Kulafi. He began to narrate a tradition to us saying: I came to the Apostle of Allah (peace be upon him) in a delegation consisting of seven or nine persons. We entered upon him and said: Apostle of Allah, we have visited you, so pray Allah what is good for us. He ordered to give us some dates. The Muslims in those days were weak. We stayed there for several days and offered the Friday prayer along with the Apostle of Allah (peace be upon him). He stood leaning on a staff or a bow. He praised Allah and exalted Him in light, pure and blessed words. Then he said: O people, you have no power to obey or you cannot obey what you are ordered. But be straight and give good tidings.

Book 3, Number 1092:

Narrated Abdullah ibn Mas'ud:

When the Apostle of Allah (peace be upon him) addressed, he would say: Praise be to Allah, from Whom we seek help and pardon,and we seek refuge in Allah from the evils of our souls. He whom

Allah guide has no one who can lead him astray, and he whom He leads astray has no one to guide him. And I bear witness that there is no god but Allah, and I bear witness that Muhammad is His servant and apostle. He sent him before the coming of the last hour with truth giving good tidings and warning. He who obeys Allah and His Apostle follows the right path; and he who disobeys them shall harm none except himself, and he will not harm Allah in the least.

Book 3, Number 1093:

Narrated Ibn Shihab:

Yunus asked Ibn Shihab about the address of the Apostle of Allah (peace be upon him) on Friday. He mentioned it in like manner. He added: Anyone who disobeys them (Allah and His Apostle) goes astray. We beseech Allah, our Lord, to make us from those who obey Him and obey His Apostle, and follow what He likes, and abstain from His anger; we are due to Him and we belong to Him.

Book 3, Number 1100:

Narrated Sahl ibn Sa'd:

I never saw the Apostle of Allah (peace be upon him) raising his hands and praying on the pulpit or otherwise. But I saw him saying (doing) this way, and he would point with his forefinger making a circle by joining the middle finger with his thumb.

Book 3, Number 1101:

Narrated Ammar ibn Yasir:

The Apostle of Allah (peace be upon him) commanded us to shorten the speeches.

Book 3, Number 1102:

Narrated Jabir ibn Samurah as-Suwa'i:

The Apostle of Allah (peace be upon him) would not lengthen the sermon on Friday. He would say a few words.

Book 3, Number 1103:

Narrated Samurah ibn Jundub:

The Prophet (peace be upon him) said: Attend the sermon (on Friday) and sit near the imam, for a man keeps himself away until he will be left behind at the time of entering Paradise though he enters it.

Book 3, Number 1104:

Narrated Buraydah ibn al-Hasib:

The Apostle of Allah (peace be upon him) delivered a speech to us; meanwhile al-Hasan and al-Husayn came upon there stumbling, wearing red shirts. He came down from the pulpit, took them and ascended it with them. He then said: Allah truly said: "Your property and your children are only trial" (Ixiv.15). I saw both of them, and I could not wait. Afterwards he resumed the speech.

Book 3, Number 1105:

Narrated Anas ibn Malik:

The Apostle of Allah (peace be upon him) prohibited to sit on hips by erecting feet, sticking them to the stomach and holding them with hands on Friday while the imam is delivering the sermon.

Book 3, Number 1108:

Narrated Abdullah ibn Amr ibn al-'As:

The Prophet (peace be upon him) said: Three types of people attend Friday prayer; One is present in a frivolous way and that is all he gets from it; another comes with a supplication, Allah may grant or refuse his request as He wishes; another is present silently and quietly with-out stepping over a Muslim or annoying anyone, and that is an atonement for his sins till the next Friday and three days more, the reason being that Allah, the Exalted, says: "He who does a good deed will have ten times as much" (vi.160).

Book 3, Number 1109:

Narrated Aisha, Ummul Mu'minin:

The Prophet (peace be upon him) said: When one of you becomes defiled during prayer, he should hold his nose and then turn away.

Book 3, Number 1114:

Narrated Abdullah ibn Umar:

The Prophet (peace be upon him) said: When any of you dozes in the mosque (on Friday), he should change his place.

Book 3, Number 1115:

Narrated Anas ibn Malik:

I saw the Apostle (peace be upon him) would descend from the pulpit and a man stop him for his need. He would remain standing with him until his need was fulfilled. Then he would stand and pray.

Book 3, Number 1120:

Narrated Samurah ibn Jundub:

The Apostle of Allah (peace be upon him) used to recite in the Friday prayer: "Glorify the name of your most high Lord" (Surah 87) and Has the story of the overwhelming event reached you? (Surah 88).

Book 3, Number 1123:

Narrated Abdullah ibn Umar:

Nafi' said: Ibn Umar used to lengthen his prayer before the Friday prayer and would offer two rak'ahs after it in his house. He used to say that the Apostle of Allah (peace be upon him) would do that.

Book 3, Number 1127:

Narrated Abdullah ibn Umar:

The Apostle of Allah (peace be upon him) used to pray two rak'ahs in his house after the Friday prayer.

Book 3, Number 1128:

Narrated Abdullah ibn Umar:

Ibn Jurayj said: Ata' told me that he saw Ibn Umar pray after the Friday prayer. He moved a little from the place where he offered the Friday prayer. Then he would pray two rak'ahs. He then walked far away from that place and would offer four rak'ahs. I asked Ata': How many times did you see Ibn Umar do that? He replied: Many times. AbuDawud said: This has been narrated by AbdulMalik ibn AbuSulayman, but did not narrate it completely.

Book 3, Number 1130:

Narrated Anas ibn Malik:

When the Apostle of Allah (peace be upon him) came to Medina, the people had two days on which they engaged in games. He asked: What are these two days (what is the significance)? They said: We used to engage ourselves on them in the pre-Islamic period. The Apostle of Allah (peace be

upon him) said: Allah has substituted for them something better than them, the day of sacrifice and the day of the breaking of the fast.

Book 3, Number 1131:

Narrated Abdullah ibn Busr:

Yazid ibn Khumayr ar-Rahbi said: Abdullah ibn Busr, the Companion of the Apostle of Allah (peace be upon him) came out along with the people on the day of the breaking of the fast or on the day of sacrifice (to offer the prayer). He disliked the delay of the imam, and said: We would finish (our 'Id prayer) at this moment, that is, at the time of forenoon.

Book 3, Number 1137:

Narrated Jabir ibn Abdullah:

The Prophet (peace be upon him) stood on the day of the breaking of the fast ('Id) and offered prayer. He began the prayer before the sermon. He then addressed the people. When the Prophet (peace be upon him) finished the sermon, he descended (from the pulpit) and went to women. He gave them an exhortation while he was leaning on the hand of Bilal. Bilal was spreading his garment in which women were putting alms; some women put their rings and others other things.

Book 3, Number 1138:

Narrated Abdullah ibn Abbas:

The Apostle of Allah (peace be upon him) came out on 'Id (the festival day). He first offered the prayer and then delivered the sermon . He then went to women, taking Bilal with him. The narrator Ibn Kathir said: The probable opinion of Shu'bah is that he commanded them to give alms. So they began to put (their jewellery).

Book 3, Number 1143:

Narrated Abdullah ibn Abbas:

The Apostle of Allah (peace be upon him) offered the 'Id prayer without the adhan and the iqamah. AbuBakr and Umar or Uthman also did so. The narrator Yahya is doubtful about Uthman.

Book 3, Number 1145:

Narrated Aisha, Ummul Mu'minin:

The Apostle of Allah (peace be upon him) would say the takbir (Allah is most great) seven times in the first rak'ah and five times in the second rak'ah on the day of the breaking of the fast and on the day of sacrifice (on the occasion of both the 'Id prayers, the two festivals).

Book 3, Number 1148:

Narrated Abdullah ibn Amr ibn al-'As:

The Prophet (peace be upon him) used to say on the day of the breaking of the fast seven takbirs in the first rak'ah and then recite the Qur'an, and utter the takbir (Allah is most great). Then he would stand, and utter the takbir four times. Thereafter he would recite the Qur'an and bow.

Book 3, Number 1151:

Narrated Abdullah ibn as-Sa'ib:

I attended the 'Id prayer along with the Apostle of Allah (peace be upon him). When he finished the prayer, he said: We shall deliver the sermon; he who likes to sit for listening to it may sit and he who likes to go away may go away.

Book 3, Number 1152:

Narrated Abdullah ibn Umar:

The Apostle of Allah (peace be upon him) went out by one road on the day of the 'Id (festival) and returned by another.

Book 3, Number 1153:

Narrated AbuUmayr ibn Anas:

AbuUmayr reported on the authority of some of his paternal uncles who were Companions of the Prophet (peace be upon him): Some men came riding to the Prophet (peace be upon him) and testified that they had sighted the new moon the previous day. He (the Holy Prophet), therefore, commanded the people to break the fast and to go out to their place of prayer in the morning.

Book 3, Number 1154:

Narrated Bakr ibn Mubashshir al-Ansari:

I used to go to the place of prayer on the day of the breaking of the fast, and on the day of sacrifice along with the Companions of the Apostle of Allah (peace be upon him). We would walk through a valley known as Batn Bathan till we came to the place of prayer. Then we would pray along with the Apostle of Allah (peace be upon him) and return through Batn Bathan to our house.

Book 3, Number 1156:

Narrated AbuHurayrah:

The rain fell on the day of 'Id (festival) , so the Prophet (peace be upon him) led them (the people) in the 'Id prayer in the mosque.

Book 3, Number 1163:

Narrated Abdullah ibn Abbas:

Ishaq ibn Abdullah ibn Kinanah reported: Al-Walid ibn Utbah or (according to the version of Uthman) al-Walid ibn Uqbah, the then governor of Medina, sent me to Ibn Abbas to ask him about the prayer for rain offered by the Apostle of Allah (peace be upon him). He said: The Apostle of Allah (peace be upon him) went out wearing old clothes in a humble and lowly manner until he reached the place of prayer. He then ascended the pulpit, but he did not deliver the sermon as you deliver (usually). He remained engaged in making supplication, showing humbleness (to Allah) and uttering the takbir (Allah is most great). He then offered two rak'ahs of prayer as done on the 'Id (festival).

Book 3, Number 1164:

Narrated Umayr, the client of AbulLahm:

Umayr saw the Prophet (peace be upon him) praying for rain at Ahjar az-Zayt near az-Zawra', standing, making supplication, praying for rain and raising his hands in front of his face, but not lifting them above his head.

Book 3, Number 1165:

Narrated Jabir ibn Abdullah:

The people came to the Prophet (peace be upon him) weeping (due to drought). He said (making supplication): O Allah! give us rain which will replenish us, abundant, fertilising and profitable, not injurious, granting it now without delay. He (the narrator) said: Thereupon the sky became overcast.

Book 3, Number 1169:

Narrated Aisha, Ummul Mu'minin:

The people complained to the Apostle of Allah (peace be upon him) of the lack of rain, so he gave an order for a pulpit. It was then set up for him in the place of prayer. He fixed a day for the people on which they should come out.

Aisha said: The Apostle of Allah (peace be upon him), when the rim of the sun appeared, sat down on the pulpit, and having pronounced the greatness of Allah and expressed His praise, he said: You

have complained of drought in your homes, and of the delay in receiving rain at the beginning of its season. Allah has ordered you to supplicate Him has and promised that He will answer your prayer.

Then he said: Praise be to Allah, the Lord of the Universe, the Compassionate, the Merciful, the Master of the Day of Judgment. There is no god but Allah Who does what He wishes. O Allah, Thou art Allah, there is no deity but Thou, the Rich, while we are the poor. Send down the rain upon us and make what Thou sendest down a strength and satisfaction for a time.

He then raised his hands, and kept raising them till the whiteness under his armpits was visible. He then turned his back to the people and inverted or turned round his cloak while keeping his hands aloft. He then faced the people, descended and prayed two rak'ahs.

Allah then produced a cloud, and the storm of thunder and lightning came on. Then the rain fell by Allah's permission, and before he reached his mosque streams were flowing. When he saw the speed with which the people were seeking shelter, he (peace be upon him) laughed till his back teeth were visible.

Then he said: I testify that Allah is Omnipotent and that I am Allah's servant and apostle.

Book 3, Number 1170:

Narrated Anas ibn Malik:

The people of Medina had a drought during the time of the Prophet (peace be upon him).

While he was preaching on a Friday, a man stood up and said: Apostle of Allah, the horses have perished, the goats have perished, pray to Allah to give us water. He spread his hands and prayed.

Anas said: The sky was like a mirror (there was no cloud). Then the wind rose; a cloud appeared (in the sky) and it spread : the sky poured down the water. We came out (from the mosque after the prayer) passing through the water till we reached our homes. The rain continued till the following Friday. The same or some other person stood up and said: Apostle of Allah, the houses have been demolished, pray to Allah to stop it.

The Apostle of Allah (peace be upon him) smiled and said: (O Allah), the rain may fall around us but not upon us. Then I looked at the cloud which dispersed around Medina just like a crown.

Book 3, Number 1172:

Narrated Abdullah ibn Amr ibn al-'As:

When the Apostle of Allah (peace be upon him) prayed for rain, he said: O Allah! Provide water for Thy servants and Thy cattle, display Thy mercy and give life to Thy dead land.

Book 3, Number 1180:

Narrated Samurah ibn Jundub:

When, a boy from the Ansar and I were shooting (arrows) towards two of our targets, the sun was sighted by the people at the height of two or three lances above the horizon. It became black like the black herb called tannumah.

One of us said to his companion: Let us go to the mosque; by Allah, this incident of the sun will surely bring something new in the community of the Apostle of Allah (peace be upon him).

As we reached it, we suddenly saw that he (the Prophet) had already come out (of his house). He stepped forward for a long time as much as he could do so in the prayer. But we did not hear his voice. He then performed a bowing and prolonged it as much as he could do in the prayer. But we did not hear his voice. He then prostrated himself with us and prolonged it which he never did in the prayer before. But we did not hear his voice. He then did similarly in the second rak'ah. The sun became bright when he sat after the second rak'ah. Then he uttered the salutation. He then stood up, praised Allah, and extolled Him, and testified that there was no god but Allah and testified that he was His servant and apostle. Ahmad ibn Yunus then narrated the address of the Prophet (peace be upon him).

Book 3, Number 1181:

Narrated Qabisah al-Hilali:

There was an eclipse of the sun in the time of the Apostle of Allah (peace be upon him). He came out bewildered pulling his garment, and I was in his company at Medina. He prayed two rak'ahs and stood for a long time in them. He then departed and the sun became bright. He then said: There are the signs by means of which Allah, the Exalted, produces dread (in His servants). When you see anything of this nature, then pray as you are praying a fresh obligatory prayer.

Book 3, Number 1189:

Narrated An-Nu'man ibn Bashir:

There was an eclipse of the sun in the time of the Prophet (peace be upon him). He began to pray a series of pairs of rak'ahs enquiring about the sun (at the end of them) till it became clear.

Book 3, Number 1190:

Narrated Abdullah ibn Amr ibn al-'As:

There was an eclipse of the sun in the time of the Apostle of Allah (peace be upon him). The Apostle of Allah (peace be upon him) stood up and he was not going to perform bowing till he

bowed; and he was not going to raise his head till he raised (after bowing); and he was not going to prostrate himself till he prostrated himself; and he was not going to raise his head till he raised (at the end of prostration); he did similarly in the second rak'ah, he then puffed in the last prostration saying; Fie, Fie! He then said: My Lord, didst Thou not promise me that Thou wouldst not punish them so long as I will remain among them? Didst Thou not promise me that Thou will not punish them so long as they continue to beg pardon of Thee. The Apostle of Allah (peace be upon him) finished the prayer, and the sun was clear. The narrator then narrated the tradition (in full).

Book 3, Number 1192:

Narrated Anas ibn Malik:

Ubaydullah ibn an-Nadr reported on the authority of his father: Darkness prevailed in the time of Anas ibn Malik, I came to Anas and said (to him): AbuHamzah, did anything like this happen to you in the time of the Apostle of Allah (peace be upon him)? He replied: Take refuge in Allah. If the wind blew violently, we would run quickly towards the mosque for fear of the coming of the Day of Judgment.

Book 3, Number 1193:

Narrated Ibn Abbas:

Ikrimah said: Ibn Abbas was informed that so-and-so, a certain wife of the Prophet (peace be upon him), had died. He fell down prostrating himself. He was questioned: Why do you prostrate yourself this moment? He said: The Apostle of Allah (peace be upon him) said: When you see a portent (an accident), prostrate yourselves. And which portent (accident) can be greater than the death of a wife of the Prophet (peace be upon him).

Book 4: Prayer (Kitab Al-Salat) Detailed Rules of Law about the Prayer during Journey

Book 4, Number 1194:

Narrated Aisha, Ummul Mu'minin:

The prayer was prescribed as consisting of two rak'ahs both when one was resident and when travelling. The prayer while travelling was left according to the original prescription and the prayer of one who was resident was enhanced.

Book 4, Number 1199:

Narrated Uqbah ibn Amir:

I heard the Apostle of Allah (peace be upon him) say: Allah is pleased with a shepherd of goats who calls to prayer at the peak of a mountain, and offers prayer, Allah, the Exalted, says: Look at this servant of Mine; he calls to prayer and offers it and he fears Me. So I forgive him and admit him to paradise.

Book 4, Number 1201:

Narrated Anas ibn Malik:

When the Apostle of Allah (peace be upon him) halted at a certain place (while on a journey), he would not leave that place till he offered the noon prayer. A man said to him: Even if in the middle of the day? He replied: Even if in the middle of the day.

Book 4, Number 1203:

Narrated Abdullah ibn Umar:

Ibn Umar was informed about the death of Safiyyah (the wife of the Prophet) when he was at Mecca. He proceeded till the sun set and the stars shined. He said: When the Prophet (peace be upon him) was in a hurry about something while on a journey, he would combine both these prayers. He proceed till twilight had disappeared. He then combined both of them (the prayers).

Book 4, Number 1204:

Narrated Mu'adh ibn Jabal:

On the expedition to Tabuk if the sun had passed the meridian before the apostle of Allah (peace be upon him) moved off, he combined the noon and the afternoon prayers; but if he moved off before the sun had passed the meridian, he delayed the noon prayer till he halted for the afternoon prayer. He acted similarly for the sunset prayer; if the sun set before he moved off, he combined the sunset and the night prayers, but if he moved off before sunset, he delayed the sunset prayer till he halted for the night prayer and then combined them.

Book 4, Number 1208:

Narrated Abdullah ibn Umar:

Abdullah ibn Waqid said: The mu'adhdhin of Ibn Umar said: prayer (i.e. the time of prayer has come). He said: Go ahead. He then alighted before the disappearance. He then offered the night prayer. He then said: When the Apostle of Allah (peace be upon him) was in a hurry about something, he would do as I did. Then he travelled and covered a distance of three days' journey on the day.

Book 4, Number 1211:

Narrated Jabir ibn Abdullah:

When the sun set at Mecca, the Apostle of Allah (peace be upon him) combined the two prayers at Sarif.

Book 4, Number 1213:

Narrated Abdullah ibn Umar:

Abdullah ibn Dinar said: The sun set when I was with Abdullah ibn Umar. We proceeded, and when we saw that the evening came, we said prayer. He went on travelling until the twilight disappeared and the stars became thick. He then slighted and combined the two prayers. Then he

said: I saw the Apostle of Allah (peace be upon him); when he hastened his travelling, he would pray like this prayer of mine. He said: He would combine the two prayers after the passing of a part of night. AbuDawud said: This has been transmitted by Asim ibn Muhammad from his brother on the authority of Salim and this has also been narrated by Ibn AbuNajih from Isma'il ibn AbdurRahman ibn Dhuwayb saying that Ibn Umar would combine the two prayers after the disappearance of twilight.

Book 4, Number 1216:

Narrated Mu'adh ibn Jabal:

The Prophet (peace be upon him) was engaged in the Battle of Tabuk. If he moved off before the sun had declined, he would delay the noon prayer till he would combine it with the afternoon prayer and would offer them together. If he moved off after the sun had declined, he would combine the noon and afternoon prayers, and then he proceeded; if he moved off before the evening prayer, he would delay the evening prayer; he would offer it along with the night prayer, he would delay the evening prayer; he would offer it along with the night prayer. If he moved off after the evening prayer, he would offer the night prayer earlier and offer it along with the evening prayer.

Book 4, Number 1218:

Narrated Al-Bara' ibn Azib:

I accompanied the Apostle of Allah (peace be upon him) on eighteen journeys and I never saw him fail to pray two rak'ahs when the sun had passed the meridian before offering the noon prayer.

Book 4, Number 1221:

Narrated Anas ibn Malik:

When the Apostle of Allah (peace be upon him) was on a journey and wished to say voluntary prayer, he made his she-camel face the qiblah and uttered the takbir (Allah is most great), then prayed in whatever direction his mount made his face.

Book 4, Number 1223:

Narrated Jabir ibn Abdullah:

The Apostle of Allah (peace be upon him) sent me on some business, and when I came to him he was praying on (the back of) his riding beast (moving) towards the east and making the prostration lower than the bowing.

Book 4, Number 1224:

Narrated Aisha, Ummul Mu'minin:

Ata' ibn AbuRabah asked Aisha: Can women offer prayer on a riding beast? She replied: They were not permitted to do so in hardship or comfort. Muhammad ibn Shu'ayb said: This (prohibition) applies to the obligatory prayers.

Book 4, Number 1225:

Narrated Imran ibn Husayn:

I went on an expedition with the Apostle of Allah (peace be upon him), and I was present with him at the conquest. He stayed eighteen days in Mecca and prayed only two rak'ahs (at each time of prayer). And he said: You who live in the town must pray four; we are travellers.

Book 4, Number 1226:

Narrated Abdullah ibn Abbas:

The Apostle of Allah (peace be upon him) had a stop of seventeen days in Mecca and he shortened the prayer (i.e. prayed two rak'ahs at each time of prayer). Ibn Abbas said: He who stays seventeen days should shorten the prayer; and who stays more than that should offer complete prayer.

Book 4, Number 1227:

Narrated Abdullah ibn Abbas:

The Apostle of Allah (peace be upon him) stayed fifteen days in Mecca in the year of Conquest. Shortening the prayer.

Book 4, Number 1230:

Narrated Ali ibn AbuTalib ; Anas ibn Malik:

Muhammad reported from his father, Umar, on the authority of his grandfather, Ali ibn AbuTalib: When Ali travelled, he continued to travel till it became nearly dark. He then alighted and offered the sunset prayer. Then he would call for his dinner and eat it. Then he prayed the night prayer and then moved off.

He would say: This is how the Apostle of Allah (peace be upon him) used to do.

Usamah ibn Zayd reported from Hafs ibn Ubaydullah, the son of Anas ibn Malik: Anas would combine them (the evening and night prayer) when the twilight disappeared.

He said: The Prophet (peace be upon him) used to do so. Az-Zuhri also reported similarly on the authority of Anas from the Prophet (peace be upon him).

Book 4, Number 1231:

Narrated Jabir ibn Abdullah:

The Apostle of Allah (peace be upon him) stayed at Tabuk twenty days; he shortened the prayer (during his stay).

Book 4, Number 1232:

Narrated AbuAyyash az-Zuraqi:

We accompanied the Apostle of Allah (peace be upon him) at Usfan, and Khalid ibn al-Walid was the chief of unbelievers. We offered the noon prayer.

Thereupon, the unbelievers said: We suffered from negligence; we became careless. We should have attacked them while they were praying. Thereupon the verse was revealed, relating to the shortening of the prayer (in time of danger) between the noon and afternoon (prayer).

When the time of the afternoon prayer came, the Apostle of Allah (peace be upon him) stood facing the qiblah, and the unbelievers were standing in front of him. The people stood in a row behind the Apostle of Allah (peace be upon him) and there was another row behind this row. The Apostle of Allah (peace be upon him) bowed and all of them bowed. He then prostrated and also the row near him prostrated. The other people in the second row remained standing and stood guard over them. When they performed two prostrations and stood up, those who were behind them prostrated. The people in the front row near him then stepped backward taking the place of the people in the second row and the second row took the place of the first row.

The Apostle of Allah (peace be upon him) then bowed and all of them bowed together. Then he and the row near him prostrated themselves. The other people in the second row remained standing and stood guard over them. When the Apostle of Allah (peace be upon him) and the row near him (i.e. the front row) were seated, the people in the second row behind them prostrated themselves. Then all of them were seated. (He (the Prophet) then uttered the salutation upon all of them. He prayed in his manner at Usfan as well as at the territory of Banu Sulaym.

Book 4, Number 1236:

Narrated AbuHurayrah:

Urwah ibn az-Zubayr reported that Marwan ibn al-Hakam asked AbuHurayrah: Did you pray in time of danger with the Apostle of Allah (peace be upon him)?

AbuHurayrah replied: Yes. Marwan then asked: When? AbuHurayrah said: On the occasion of the Battle of Najd. The Apostle of Allah (peace be upon him) stood up to offer the afternoon prayer. One section stood with him (to pray) and the other was standing before the enemy, and their backs were towards the qiblah. The Apostle of Allah (peace be upon him) uttered the takbir and all of them too uttered the takbir, i.e. those who were with him and those who were facing the enemy. Then the Apostle of Allah (peace be upon him) offered one rak'ah and the section that was with him also prayed one rak'ah. He then prostrated himself and those who were with him also prostrated, while the other section was standing before the enemy.

The Apostle of Allah (peace be upon him) then stood up and the section with him also stood up. They went and faced the enemy and the section that was previously facing the enemy stepped forward. They bowed and prostrated while the Apostle of Allah (peace be upon him) was standing in the same position. Then they stood up and the Apostle of Allah (may peace be upon) prayed another rak'ah and all of them bowed and prostrated along with him. After that the section that was standing before the enemy came forward and they bowed and prostrated, while the Apostle of Allah (peace be upon him) remained seated and also those who were with him. The salutation then followed. The Apostle of Allah (peace be upon him) uttered the salutation and all of them uttered it together. The Apostle of Allah (peace be upon him) prayed two rak'ahs and each of the two sections prayed one rak'ah with him (and the other by themselves).

Book 4, Number 1237:

Narrated AbuHurayrah:

We went out with the Apostle of Allah (peace be upon him) to Najd. When we reached Dhat ar-Riqa at Nakhl (or in a valley with palm trees) he met a group of the tribe of Ghatafan. The narrator then reported the tradition to the same effect, but his version is other than that of Haywah. He added to the words "when he bowed along with those who were with him and prostrated" the words "when they stood up, they retraced their footsteps to the rows of their companions". He did not mention the words "their back was towards the qiblah".

Book 4, Number 1237A:

Narrated Aisha, Ummul Mu'minin:

The Apostle of Allah (peace be upon him) uttered the takbir and the section that was in the same row with him also uttered the takbir. He then bowed and they also bowed, and he prostrated and they also prostrated. Then he raised his head and they also raised (their heads). The Apostle of Allah (peace be upon him) then remained seated. They prostrated alone and stood up and retraced their footsteps and stood behind them.

Then the other section came; they stood up and uttered the takbir and bowed by themselves. The Apostle of Allah (peace be upon him) prostrated himself and they also prostrated with him. Then the

Apostle of Allah (peace be upon him) stood up and they performed the second prostration by themselves. Then both the sections stood up and prayed with the Apostle of Allah (peace be upon him). He bowed and they also bowed, and then he prostrated himself and they also prostrated themselves. Then he returned and performed the second prostration and they also prostrated with him as quickly as possible, showing no slackness in quick prostration. The Apostle of Allah (peace be upon him) then uttered the salutation. After that the Apostle of Allah (peace be upon him) stood up. Thus everyone participated in the entire prayer.

Book 4, Number 1239:

Narrated Abdullah ibn Mas'ud:

The Apostle of Allah (peace be upon him) led us in prayer in the time of danger. They (the people) stood in two rows. One row was behind the Apostle of Allah (peace be upon him) and the other faced the enemy. The Apostle of Allah (peace be upon him) led them in one rak'ah,and then the other section came and took their place; they went and faced the enemy. The Prophet (peace be upon him) led them in one rak'ah and uttered the salutation. They stood up and prayed the second rak'ah by themselves and uttered the salutation and went away; they took the place of the other section facing the enemy. They came back and took their place. They prayed one rak'ah by themselves and then uttered the salutation.

Book 4, Number 1241:

Narrated Hudhayfah:

Tha'labah ibn Zahdam said: We accompanied Sa'd ibn al-'As at Tabaristan. He stood and said: Which of you prayed along with the Apostle of Allah (peace be upon him) in time of danger? Hudhayfah said: I then he led one section in one rak'ah and the other section in one rak'ah. They did not pray the second rak'ah by themselves.

Book 4, Number 1243:

Narrated AbuBakrah:

The Prophet (peace be upon him) offered the noon prayer in time of danger. Some of the people formed a row behind him and others arrayed themselves against the enemy. He led them in two rak'ahs and then he uttered the salutation. Then those who were with him went away and took the position of their companions before the enemy. Then they came and prayed behind him. He led them in two rak'ahs and uttered the salutation. Thus the Apostle of Allah (peace be upon him) offered four rak'ahs and his companions offered two rak'ahs.

Al-Hasan used to give legal verdict on the authority of this tradition.

Book 4, Number 1252:

Narrated Bilal:

Ziyadah al-Kindi reported on the authority of Bilal that he (Bilal) came to the Apostle of Allah (peace be upon him) to inform him about the dawn prayer. Aisha kept Bilal engaged in a matter which she asked him till the day was bright and it became fairly light. Bilal then stood up and called him to prayer and called him repeatedly. The Apostle of Allah (peace be upon him) did not yet come out. When he came out, he led the people in prayer and he (Bilal) informed him that Aisha had kept him engaged in a matter which she asked him till it became fairly light; hence he became late in reaching him (in time). He (Bilal) said: Apostle of Allah, the dawn became fairly bright. He said: If the dawn became brighter than it is now, I would pray them (the two rak'ahs of the sunnah prayer), offer them well and in a more beautiful manner.

Book 4, Number 1253:

Narrated AbuHurayrah:

The Prophet (peace be upon him) said: Do not omit them (the two rak'ahs before the dawn prayer) even if you are driven away by the horses.

Book 4, Number 1256:

Narrated AbuHurayrah:

The Prophet (peace be upon him) said: If any of you prays two rak'ahs before the dawn prayer, he should lie at his right side.

Marwan ibn al-Hakam said to him: Is it not enough that one of us walks to the mosque until he lies at his right side? According to the version of Ubaydullah, he (AbuHurayrah) replied: No.

This statement (of AbuHurayrah) reached Ibn Umar. He said: AbuHurayrah exceed limits on himself. He was asked: Do you look askance at what he says? He replied: No, but he dared and we showed cowardice. This (criticism of Ibn Umar) reached AbuHurayrah. He said: What is my sin if I remembered and they forgot?

Book 4, Number 1258:

Narrated Aisha, Ummul Mu'minin:

When the Prophet (peace be upon him) prayed the two rak'ahs of the dawn prayer, he would lie down if I was asleep; in case I was awake, he would talk to me.

Book 4, Number 1259:

Narrated AbuBakrah:

I came out with the Prophet (peace be upon him) to offer the dawn prayer. When he passed by a sleeping man he called him for prayer or moved him with his foot. The narrator Ziyad said: This tradition has been reported to us by AbulFadl.

Book 4, Number 1262:

Narrated Qays ibn Amr:

The Apostle of Allah (peace be upon him) saw a person praying after the congregational prayer at dawn was over. The Apostle of Allah (peace be upon him) said: There are two rak'ahs of the dawn prayer (i.e. the prescribed rak'ahs). The man replied: I did not pray the two rak'ahs before the dawn prayer. Hence I offered them now. The Apostle of Allah (peace be upon him) kept silent.

Book 4, Number 1264:

Narrated Umm Habibah:

The Prophet (peace be upon him) said: If anyone keeps on praying regularly four rak'ahs before and four after the noon prayer, he will not enter the Hell-fire.

Book 4, Number 1265:

Narrated AbuAyyub:

The Prophet (peace be upon him) said: The gates of heaven are opened for four rak'ahs containing no taslim (salutation) before the noon prayer.

Book 4, Number 1266:

Narrated Abdullah ibn Umar:

The Prophet (peace be upon him) said: May Allah show mercy to a man who prays four rak'ahs before the afternoon prayer.

Book 4, Number 1269:

Narrated Ali ibn AbuTalib:

The Prophet (peace be upon him) prohibited to offer prayer after the afternoon prayer except at the time when the sun is high up in the sky.

Book 4, Number 1270:

Narrated Ali ibn AbuTalib:

The Apostle of Allah (peace be upon him) would offer two rak'ahs after every obligatory prayer except the dawn and the afternoon prayer.

Book 4, Number 1271:

Narrated Abdullah ibn Abbas:

Some reliable people testified before me, and among them was Umar ibn al-Khattab, and most reliable in my eyes was Umar: The Prophet of Allah (peace be upon him) said: There is no prayer after the dawn prayer until the sun rises; and there is no prayer after the afternoon prayer until the sun sets.

Book 4, Number 1272:

Narrated Amr ibn Anbasah as-Sulami:

I asked: Apostle of Allah, in which part of night the supplication is more likely to be accepted?

He replied: In the last part: Pray as much as you like, for the prayer is attended by the angels and it is recorded till you offer the dawn prayer; then stop praying when the sun is rising till it has reached the height of one or two lances, for it rises between the two horns of the Devil, and the infidels offer prayer for it (at that time). Then pray as much as you like, because the prayer is witnessed and recorded till the shadow of a lance be- comes equal to it. Then cease prayer, for at that time the Hell-fire is heated up and doors of Hell are opened.

When the sun declines, pray as much as you like, for the prayer is witnessed till you pray the afternoon prayer; then cease prayer till the sun sets, for it sets between the horns of the Devil, and (at that time) the infidels offer prayer for it. He narrated a lengthy tradition.

Abbas said: AbuSalam narrated this tradition in a similar manner from AbuUmamah. If I have made a mistake unintentionally, I beg pardon of Allah and repent to Him.

Book 4, Number 1273:

Narrated Abdullah ibn Umar:

Yasar, the client of Ibn Umar, said: Ibn Umar saw me praying after the break of dawn. He said: O Yasar, the Apostle of Allah (peace be upon him) came to us while we were offering this prayer. He (the Prophet) said: Those who are present should inform those who are absent: Do not offer any prayer after (the break of) dawn except two rak'ahs.

Book 4, Number 1275:

Narrated Aisha, Ummul Mu'minin:

Dhakwan, the client of Aisha, reported on the authority of Aisha: The Apostle of Allah (peace be upon him) used to pray after the afternoon prayer but prohibited others from it; and he would fast continuously but forbid others to do so.

Book 4, Number 1282:

Narrated Mu'adh ibn Anas al-Juhani:

The Prophet (peace be upon him) said: If anyone sits in his place of prayer when he finishes the dawn prayer till he prays the two rak'ahs of the forenoon, saying nothing but what is good, his sins will be forgiven even if they are more than the foam of the sea.

Book 4, Number 1283:

Narrated AbuUmamah:

The Prophet (peace be upon him) said: Prayer followed by a prayer with no idle talk between the two is recorded in Illiyyun.

Book 4, Number 1284:

Narrated Nu'aym ibn Hammar:

I heard the Apostle of Allah (peace be upon him) say: Allah, the Exalted, says: Son of Adam, do not be helpless in performing four rak'ahs for Me at the beginning of the day: I will supply what you need till the end of it.

Book 4, Number 1285:

Narrated Umm Hani ibn AbuTalib:

The Apostle of Allah (peace be upon him) prayed on the day of the Conquest (of Mecca) eight rak'ahs saluting after every two rak'ahs.

Book 4, Number 1290:

Narrated Abdullah ibn Umar:

The Prophet (peace be upon him) said: Prayer by night and day should consist of pairs of rak'ahs.

Book 4, Number 1291:

Narrated Muttalib:

The Prophet (peace be upon him) said: Prayer is to be offered in two rak'ahs; and you should recite the tashahhud at the end of two rak'ahs, and express your distress and humility and raise your hands and say praying: O Allah, O Allah. He who does not do so does not offer a perfect prayer.

Book 4, Number 1292:

Narrated Abdullah Ibn Abbas:

The Apostle of Allah (peace be upon him) said to al-Abbas ibn AbdulMuttalib: Abbas, my uncle, shall I not give you, shall I not present to you, shall I not donate to you, shall I not produce for you ten things? If you act upon them, Allah will forgive you your sins, first and last, old and new, involuntary and voluntary, small and great, secret and open.

These are the ten things: you should pray four rak'ahs, reciting in each one Fatihat al-Kitab and a surah. When you finish the recitation of the first rak'ah you should say fifteen times while standing: "Glory be to Allah", "Praise be to Allah", "There is no god but Allah", "Allah is most great". Then you should bow and say it ten times while bowing. Then you should raise your head after bowing and say it ten times. Then you should kneel down in prostration and say it ten times while prostrating yourself. Then you should raise your head after prostration and say it ten times. Then you should prostrate yourself and say it ten times. Then you should raise your head after prostrating and say it ten times in every rak'ah. You should do that in four rak'ahs.

If you can observe it once daily, do so; if not, then once weekly; if not, then once a month; if not, then once a year; if not, then once in your lifetime.

Book 4, Number 1293:

Narrated Abdullah ibn Amr:

AbulJawza' said: A man who attended the company of the Prophet (peace be upon him) narrated to me (it is thought that he was Abdullah ibn Amr): The Prophet (peace be upon him) said to me: Come to me tomorrow; I shall give you something, I shall give you something, I shall reward you something, I shall donate something to you. I thought that he would give me some present.

He said (to me when I came to him): When the day declines, stand up and pray four rak'ahs. He then narrated something similar.

This version adds: Do not stand until you glorify Allah ten times, and praise Him ten times, and exalt Him ten times, and say, "There is no god but Allah" ten times. Then you should do that in four rak'ahs. If you are the greatest sinner on earth, you will be forgiven (by Allah) on account of this (prayer).

I asked: If I cannot pray this the appointed hour, (what should I do)? He replied: Pray that by night or by day (at any time).

Book 4, Number 1295:

Narrated Ka'b ibn Ujrah:

The Prophet (peace be upon him) came to the mosque of Banu AbdulAshhal. He prayed the sunset prayer there. When they finished the prayer, he saw them praying the supererogatory prayer after it. He said: This is the prayer to be offered in the houses.

Book 4, Number 1296:

Narrated Abdullah ibn Abbas:

The Apostle of Allah (peace be upon him) used to prolong the recitation of the Qur'an in the two rak'ahs after the sunset prayer until the people praying in the mosque dispersed.

Book 4, Number 1298:

Narrated Aisha, Ummul Mu'minin:

Shurayh ibn Hani said: I asked Aisha about the prayer of the Apostle of Allah (peace be upon him). She said: The Apostle of Allah (peace be upon him) never offered the night prayer and thereafter came to me but he offered four or six rak'ahs of prayer. One night the rain fell, so we spread a piece of leather (for his prayer), and now I see as if there is a hole in it from which the water is flowing. I never saw him protecting his clothes from the earth (as he did on that occasion).

Book 5: Prayer (Kitab Al-Salat) Prayer at Night

Book 5, Number 1299:

Narrated Abdullah Ibn Abbas:

In Surat al-Muzzammil (73), the verse: "Keep vigil at night but a little, a half thereof" (2-3) has been abrogated by the following verse: "He knoweth that ye count it not, and turneth unto you in mercy. Recite then of the Qur'an that which is easy for you" (v.20). The phrase "the vigil of the night" (nashi'at al-layl) means the early hours of the night. They (the companions) would pray (the tahajjud prayer) in the early hours of the night.

He (Ibn Abbas) says: It is advisable to offer the prayer at night (tahajjud), prescribed by Allah for you (in the early hours of the night). This is because when a person sleeps, he does not know when he will awake. The words "speech more certain" (aqwamu qilan) means that this time is more suitable for the understanding of the Qur'an. He says: The verse: "Lo, thou hast by day a chain of business" (v.7) means engagement for long periods (in the day's work).

Book 5, Number 1302:

Narrated Aisha, Ummul Mu'minin:

Do not give up prayer at night, for the Apostle of Allah (peace be upon him) would not leave it. Whenever he fell ill or lethargic, he would offer it sitting.

Book 5, Number 1303:

Narrated AbuHurayrah:

The Prophet (peace be upon him) said: May Allah have mercy on a man who gets up at night and prays, and awakens his wife; if she refuses, he should sprinkle water on her face. May Allah have mercy on a woman who gets up at night and prays, and awakens her husband; if he refuses, she would sprinkle water on his face.

Book 5, Number 1304:

Narrated AbuSa'id ; AbuHurayrah:

The Prophet (peace be upon him) said: If a man awakens his wife at night, and then both pray or both offer two rak'ahs together, the (name of the)man will be recorded among those who mention the name of Allah, and the (name of the) woman will be recorded among those who mention the name of Allah. Ibn Kathir did not narrate this tradition as a statement of the Prophet (peace be upon him), but he reported it as a statement of AbuSa'id.

Book 5, Number 1309:

Narrated Aisha, Ummul Mu'minin:

The Prophet (peace be upon him) said: Any person who offers prayer at night regularly but (on a certain night) he is dominated by sleep will be given the reward of praying. His sleep will be almsgiving.

Book 5, Number 1320:

Narrated Abdullah ibn Habashi al-Khath'ami:

The Prophet (peace be upon him) was asked: which is the best action? He replied: To stand in prayer for a long time.

Book 5, Number 1322:

Narrated Abdullah ibn Abbas:

The Prophet's (peace be upon him) recitation was loud enough for one who was in the inner chamber to hear it when he was in the house.

Book 5, Number 1324:

Narrated AbuQatadah:

The Prophet (peace be upon him) went out at night and found AbuBakr praying in a low voice, and he passed Umar ibn al-Khattab who was raising his voice while praying.

When they both met the Prophet (peace be upon him) together, the Prophet (peace be upon him) said: I passed by you, AbuBakr, when you were praying in a low voice. He replied: I made Him hear with Whom I was holding intimate converse, Apostle of Allah. He (the Prophet) said to Umar: I passed by you when you were praying in a loud voice. He replied: Apostle of Allah, I was awakening the drowsy and driving away the Devil.

Al-Hasan added in his version: The Prophet (peace be upon him) said: Raise your voice a little, AbuBakr, and he said to Umar: Lower your voice a little.

Book 5, Number 1327:

Narrated AbuSa'id al-Khudri:

The Apostle of Allah (peace be upon him) retired to the mosque. He heard them (the people) reciting the Qur'an in a loud voice. He removed the curtain and said: Lo! every one of you is calling his Lord quietly. One should not trouble the other and one should not raise the voice in recitation or in prayer over the voice of the other.

Book 5, Number 1328:

Narrated Uqbah ibn Amir al-Juhani:

The Prophet (peace be upon him) said: One who recites the Qur'an in a loud voice is like one who gives alms openly; and one who recites the Qur'an quietly is one who gives alms secretly.

Book 5, Number 1341:

Narrated Aisha, Ummul Mu'minin:

Zurarah ibn Awfa said that Aisha was asked about the midnight prayer of the Apostle of Allah (peace be upon him).

She said: He used to offer his night prayer in congregation and then return to his family (in his house) and pray four rak'ahs. Then he would go to his bed and sleep, but the water for his ablution was placed covered near his head and his tooth-stick was also kept there until Allah awakened him at night.

He then used the tooth-stick, performed ablution perfectly then came to the place of prayer and would pray eight rak'ahs, in which he would recite Surah al-Fatihah, and a surah from the Qur'an as Allah willed. He would not sit during any of them but sit after the eighth rak'ah, and would not utter the salutation, but recite (the Qur'an) during the ninth rak'ah. Then he would sit and supplicate as long as Allah willed, and beg Him and devote his attention to Him; He would utter the salutation once in such a loud voice that the inmates of the house were almost awakened by his loud salutation. He would then recite Surah al-Fatihah while sitting, bow while sitting, and then recite the Qur'an during the second rak'ah, and would bow and prostrate while sitting. He would supplicate Allah as long as He willed, then utter the salutation and turn away.

This amount of prayer of the Apostle of Allah (peace be upon him) continued till he put a weight. During that period he retrenched two rak'ahs from nine and began to pray six and seven rak'ahs standing and two rak'ahs sitting. This continued till he died.

Book 5, Number 1347:

Narrated Aisha, Ummul Mu'minin:

Sa'd ibn Hisham said: I came to Medina and called upon Aisha, and said to her: Tell me about the prayer of the Apostle of Allah (peace be upon him).

She said: The Apostle of Allah (peace be upon him) used to lead the people in the night prayer, and then go to his bed and sleep. When midnight came he got up, went to answer the call of nature and to perform ablution with water. Having performed ablution, he entered the mosque and prayed eight rak'ahs.

To my mind he performed the recitation of the Qur'an, bowing and prostrating equally. He then observed witr with one rak'ah and prayed two rak'ahs sitting. Then he lay down on the ground. Sometimes Bilal came to him and called him for prayer. He then dozed, and sometimes I doubted whether he dozed or not, till he (Bilal) called him for prayer.

This is the prayer he offered till he grew old or put on weight. She then mentioned how he put on weight as Allah wished.

Book 5, Number 1358:

Narrated Aisha, Ummul Mu'minin:

Al-Aswad ibn Yazid said that he entered upon Aisha and asked her about the prayer of the Apostle of Allah (peace be upon him) during the night. She said: He used to pray thirteen rak'ahs during the night. Then he began to pray eleven rak'ahs and left two rak'ahs. When he died, he would pray nine rak'ahs during the night. His last prayer during the night was witr.

Book 5, Number 1360:

Narrated Abdullah ibn Abbas:

I spent a night with my maternal aunt Maymunah. The Prophet (peace be upon him) got up to pray at night. He prayed thirteen rak'ahs including two rak'ahs of the dawn prayer. I guessed that he stood in every rak'ah as long as one could recite Surah al-Muzzammil (73).

Book 6: Prayer (Kitab Al-Salat) Detailed Injunctions about Ramadan

Book 6, Number 1370:

Narrated AbuDharr:

We fasted with the Apostle of Allah (peace be upon him) during Ramadan, but he did not make us get up at night for prayer at any time during the month till seven nights remained; then he made us get up for prayer till a third of the night had passed. When the sixth remaining night came, he did not make us get up for prayer. When the fifth remaining night came, he made us stand in prayer till a half of the night had gone.

So I said: Apostle of Allah, I wish you had led us in supererogatory prayers during the whole of tonight.

He said: When a man prays with an imam till he goes he is reckoned as having spent a whole night in prayer. On the fourth remaining night he did not make us get up. When the third remaining night came, he gathered his family, his wives, and the people and prayed with us till we were afraid we should miss the falah (success).

I said: What is falah? He said: The meal before daybreak. Then he did not make us get up for prayer during the remainder of the month.

Book 6, Number 1374:

Narrated Abdullah ibn Unays:

I was present at the gathering of Banu Salamah, and I was the youngest of them.

They (the people) said: Who will ask the Apostle of Allah (peace be upon him) for us about Laylat al-Qadr? That was the twenty-first of Ramadan. I went out and said the sunset prayer along with the Apostle of Allah (peace be upon him). I then stood at the door of his house.

He passed by me and said: Come in. I entered (the house) and dinner was brought for him. I was prevented from taking food as it was scanty.

When he finished his dinner, he said to me: Give me my shoes. He then stood up and I also stood up with him. He said: Perhaps you have some business with me.

I said: Yes. Some people of Banu Salamah have sent me to you to ask you about Laylat al-Qadr. He asked: Which night: Is it tonight?

I said: Twenty-second. He said: This is the very night. He then withdrew and said: Or the following night, referring to the twenty-third night.

Book 6, Number 1375:

Narrated Abdullah ibn Unays al-Juhani:

I said to the Apostle of Allah: I have a place in the desert where I live and in which I pray, with the praise of Allah; but give me command about a night when I come to this mosque.

He replied: Come on the twenty third night.

I (a sub-narrator, Muhammad ibn Ibrahim) said to his (Abdullah ibn Unays's) son: How would your father act?

He replied: He used to enter the mosque when he had offered the afternoon prayer, and did not leave it for any purpose till he prayed the morning prayer. Then when he had prayed the morning prayer, he found his riding beast at the door of the mosque, mounted it and got back to his desert.

Book 6, Number 1378:

Narrated AbuSa'id al-Khudri:

The Prophet (peace be upon him) said: Seek it (laylat al-Qadr) in the last ten days of Ramadan. Seek it on the ninth, seventh and fifth night. I (AbuNadrah) said: You know counting better than us, AbuSa'id. He said: Yes. I asked: What do you mean by the ninth, seventh and fifth night? He said: When the twenty-first night passes, the night which follows it is the night; when the twenty-third night passes, the night which follows it is the seventh; when the twenty-fifth passes, the night which follows it is the fifth.

Book 6, Number 1379:

Narrated Abdullah ibn Mas'ud:

The Apostle of Allah (peace be upon him) said to us: Seek it (laylat al-Qadr) on the seventeenth night of Ramadan, and on the twenty first night, and on the twenty-third night. He then kept silence.

Book 6, Number 1385:

Narrated Abdullah ibn Amr ibn al-'As:

Yazid ibn Abdullah said that Abdullah ibn Amr asked the Prophet (peace be upon him): In how many days should I complete the recitation of the whole Qur'an, Apostle of Allah?

He replied: In one month.

He said: I am more energetic to complete it in a period less than this. He kept on repeating these words and lessening the period until he said: Complete its recitation in seven days.

He again said: I am more energetic to complete it in a period less than this.

The Prophet (peace be upon him) said: He who finishes the recitation of the Qur'an in less than three days does not understand it.

Book 6, Number 1388:

Narrated Aws ibn Hudhayfah:

We came upon the Apostle of Allah (peace be upon him) in a deputation of Thaqif. The signatories of the pact came to al-Mughirah ibn Shu'bah as his guests. The Apostle of Allah (peace be upon him) made Banu-Malik stay in a tent of his.

Musaddad's version says: He was in the deputation of Thaqif which came to the Apostle of Allah (peace be upon him). He used to visit and have a talk with us every day after the night prayer.

The version of AbuSa'id says: He remained standing for such a long time (talking to us) that he put his weight sometimes on one leg and sometimes on the other due to his long stay. He mostly told us how his people, the Quraysh, behaved with him.

He would say: We were not equal; we were weak and degraded at Mecca (according to Musaddad's version). When we came over to Medina the fighting began between us; sometimes we overcome them and at other times they overcome us. One night he came late and did not come at the time he used to come.

We asked him: You came late tonight? He said: I could not recite the fixed part of the Qur'an that I used to recite every day. I disliked to come till I had completed it.

Aws said: I asked the companions of the Apostle of Allah (peace be upon him): How do you divide the Qur'an for daily recitation? They said: Three surahs, five surahs, eleven surahs, thirteen surahs' mufassal surahs.

Book 6, Number 1389:

Narrated Abdullah ibn Amr ibn al-'As:

The Prophet (peace be upon him) said: He who recites the Qur'an in a period less than three days does not understand it.

Book 6, Number 1390:

Narrated Abdullah ibn Amr ibn al-'As:

Wahb ibn Munabbih said: Abdullah ibn Amr asked the Prophet (peace be upon him); In how many days should one complete the recitation of the Qur'an? He said: In forty days. He then said: In one month. He again said: In twenty days. He then said: In fifteen days. He then said: In ten days. Finally he said: In seven days.

Book 6, Number 1391:

Narrated Ibn Mas'ud:

Alqamah and al-Aswad said: A man came to Ibn Mas'ud. He said: I recite the mufassal surahs in one rak'ah. You might recite it quickly as one recites verse (poetry) quickly, or as the dried dates fall down (from the tree).

But the Prophet (peace be upon him) used to recite two equal surahs in one rak'ah; he would recite (for instance) surahs an-Najm (53) and ar-Rahman (55) in one rak'ah, surahs Iqtarabat (54) and al-Haqqah (69) in one rak'ah, surahs at-Tur (52) and adh-Dhariyat (51) in one rak'ah, surahs al-Waqi'ah (56) and Nun (68) in one rak'ah, surahs al-Ma'arij (70) and an-Nazi'at (79) in one rak'ah, surahs al-Mutaffifin (83) and Abasa (80) in one rak'ah, surahs al-Muddaththir (74) and al-Muzzammil (73) in one rak'ah, surahs al-Insan (76) and al-Qiyamah (75) in one rak'ah, surahs an-Naba' (78) and al-Mursalat (77) in one rak'ah, and surahs ad-Dukhan (44) and at-Takwir (81) in one rak'ah.

Book 6, Number 1393:

Narrated Abdullah ibn Amr ibn al-'As:

The Prophet (peace be upon him) said: If anyone prays at night reciting regularly ten verses, he will not be recorded among the negligent; if anyone prays at night and recites a hundred verses, he will be recorded among those who are obedient to Allah; and if anyone prays at night reciting one thousand verses, he will be recorded among those who receive huge rewards.

Book 6, Number 1394:

Narrated Abdullah ibn Amr:

A man came to the Apostle of Allah (peace be upon him) and said: Teach me to read the Qur'an, Apostle of Allah.

He said: Read three surahs which begin with A.L.R. He said: My age is advanced, my mind has become dull (i.e. memory has grown weak), and my tongue has grown heavy). So he said: Then read three surahs which begin with H.M. He repeated the same words. So he said: Read three surahs which begin with the "Glorification of Allah". But he repeated the same excuse. The man then said: Teach me a comprehensive surah, Apostle of Allah. The Prophet (peace be upon him) taught him Surah (99). "When the Earth is shaken with her earthquake". When he finished it, the man said: By Him Who sent you with truth, I shall never add anything to it. Then man then went away.

The Prophet (peace be upon him) said twice: The man received salvation.

Book 6, Number 1395:

Narrated AbuHurayrah:

The Prophet (peace be upon him) said: A surah of the Qur'an containing thirty verses will intercede its reader till he will be forgiven. That is: "Blessed is He in Whose Hand is the sovereignty" (Surah 67).

Book 7: Prayer (Kitab Al-Salat) Detailed Injunctions about Ramadan

Book 7, Number 1396:

Narrated Amr ibn al-'As:

The Prophet (peace be upon him) taught me fifteen prostrations while reciting the Qur'an, including three in al-Mufassal and two in Surah al-Hajj.

Book 7, Number 1397:

Narrated Uqbah ibn Amir:

I said to the Apostle of Allah (peace be upon him): Are there two prostrations in Surah al-Hajj? He replied: Yes; if anyone does not make two prostrations, he should not recite them.

Book 7, Number 1398:

Narrated Abdullah ibn Abbas:

The Apostle of Allah (peace be upon him) did not make a prostration at any verse in al-Mufassal from the time he moved to Medina.

Book 7, Number 1405:

Narrated Ali ibn AbuTalib:

When the Prophet (peace be upon him) uttered the salutation at the end of the prayer, he used to say: "O Allah, forgive me my former and latter sins, what I have kept secret and what I have done openly, and what I have done extravagance; and what Thou knowest better than I do. Thou art the Advancer, the Delayer, there is no god but Thou"

Book 7, Number 1406:

Narrated Abdullah ibn Umar:

In the year of Conquest the Apostle of Allah (peace be upon him) recited a verse at which a prostration should be made and all the people prostrated themselves. Some were mounted, and some were prostrating themselves on the ground, and those who were mounted prostrated themselves on their hands.

Book 7, Number 1408:

Narrated Abdullah ibn Umar:

The Apostle of Allah (peace be upon him) used to recite the Qur'an to us. When he came upon the verse containing prostration, he would utter the takbir (Allah is most great) and we would prostrate ourselves along with him.

Book 7, Number 1409:

Narrated Aisha, Ummul Mu'minin:

The Apostle of Allah (peace be upon him) prostrated himself at night when reciting the Qur'an. He said repeatedly: My face prostrates itself to Him Who created it and brought forth its hearing and seeing by His might and power.

Book 7, Number 1410:

Narrated Abdullah ibn Umar:

Abu Tamimah al-Hujaymi said: When we came to Medina accompanying the caravan, I used to preach after the dawn prayer, and prostrate on account of the recitation of the Qur'an. Ibn Umar prohibited me three times, but I did not cease doing that. He then repeated (his prohibition) saying: I prayed behind the Apostle of Allah (peace be upon him), Abu Bakr, Umar and Uthman, they would not prostrate (on account of the recitation of the Qur'an) till the sun had risen.

Book 8: Prayer (Kitab Al-Salat) Detailed Injunctions about Witr

Book 8, Number 1411:

Narrated Ali ibn AbuTalib:

The Prophet (peace be upon him) said: Allah is single (witr) and loves what is single, so observe the witr, you who follow the Qur'an.

Book 8, Number 1413:

Narrated Kharijah ibn Hudhafah al-Adawi:

The Apostle of Allah (peace be upon him) came out to us and said: Allah the Exalted has given you an extra prayer which is better for you then the red camels (i.e. high breed camels). This is the witr which Allah has appointed for you between the night prayer and the daybreak.

Book 8, Number 1414:

Narrated Buraydah ibn al-Hasib:

I heard the Apostle of Allah (peace be upon him) say: The witr is a duty, so he who does not observe it does not belong to us; the witr is a duty, so he who does not observe it does not belong to us; the witr is a duty, so he who does not observe it does not belong to us.

Book 8, Number 1415:

Narrated Ubadah ibn as-Samit:

Ibn Muhayriz said: A man from Banu Kinanah, named al-Makhdaji, heard a person called AbuMuhammad in Syria, saying: The witr is a duty (wajib).

Al-Makhdaji said: So I went to Ubadah ibn as-Samit and informed him.

Ubadah said: AbuMuhammad told a lie. I heard the Apostle of Allah (peace be upon him) say: There are five prayers which Allah has prescribed on His servants. If anyone offers them, not losing any of them, and not treating them lightly, Allah guarantees that He will admit him to Paradise. If anyone does not offer them, Allah does not take any responsibility for such a person. He may either punish him or admit him to Paradise.

Book 8, Number 1417:

Narrated AbuAyyub al-Ansari:

The Prophet (peace be upon him) said: The witr is a duty for every Muslim so if anyone wishes to observe it with five rak'ahs, he may do so; if anyone wishes to observe it with three, he may do so, and if anyone wishes to observe it with one, he may do so.

Book 8, Number 1418:

Narrated Ubayy ibn Ka'b:

The Apostle of Allah (peace be upon him) used to observe witr with (reciting) "Glorify the name of thy Lord, the most High" (Surah 87), "Say O disbelievers" (Surah 109), and "Say, He is Allah, the One, Allah, the eternally besought of all" (112).

Book 8, Number 1419:

Narrated Aisha, Ummul Mu'minin:

AbdulAziz ibn Jurayj said: I asked Aisha, mother of the believers: With which (surah) the Apostle of Allah (peace be upon him) used to observe witr? (She reported same as in the Hadith of Ubayy ibn Ka'b, No. 1418)

This version adds: In the third rak'ah he would recite: "Say, He is Allah, the One" (Surah 112), and "Say, I seek refuge in the Lord of daybreak" (Surah 113), and "Say, I seek refuge in the Lord of mankind" (Surah 114).

Book 8, Number 1420:

Narrated Al-Hasan ibn Ali:

The Apostle of Allah (peace be upon him) taught me some words that I say during the witr. (The version of Ibn Jawwas has: I say them in the supplication of the witr.) They were: "O Allah, guide me among those Thou hast guided, grant me security among those Thou hast granted security, take me into Thy charge among those Thou hast taken into Thy charge, bless me in what Thou hast given,

guard me from the evil of what Thou hast decreed, for Thou dost decree, and nothing is decreed for Thee. He whom Thou befriendest is not humbled. Blessed and Exalted art Thou, our Lord."

Book 8, Number 1422:

Narrated Ali ibn AbuTalib:

The Apostle of Allah (peace be upon him) used to say at the end of his witr: "O Allah, I seek refuge in Thy good pleasure from Thy anger, and in Thy forgiveness from Thy punishment, and I seek refuge in Thy mercy from Thy wrath. I cannot reckon the praise due to Thee. Thou art as Thou hast praised Thyself."

Book 8, Number 1424:

Narrated Ubayy ibn Ka'b:

Al-Hasan reported: Umar ibn al-Khattab gathered the people (in tarawih prayer) behind Ubayy ibn Ka'b (who led them). He used to lead them for twenty days (during Ramadan, and would not recite the supplication except in the second half of it (i.e. Ramadan). When the last ten days remained, he kept away from them, and prayed in his house. They used to say: Ubayy ran away.

Book 8, Number 1425:

Narrated Ubayy ibn Ka'b:

When the Apostle of Allah (peace be upon him) offered salutation in the witr prayer, he said: Glorify be to the king most holy.

Book 8, Number 1426:

Narrated AbuSa'id al-Khudri:

The Prophet (peace be upon him) said: If anyone oversleeps and misses the witr, or forgets it, he should pray when he remembers.

Book 8, Number 1429:

Narrated AbuQatadah:

The Prophet (peace be upon him) asked AbuBakr: When do you observe the witr?

He replied: I observe the witr prayer in the early hours of the night.

The Prophet (peace be upon him) asked Umar: When do you observe the witr?

He replied: At the end of the night.

He then said to AbuBakr: This has followed it with care; and he said to Umar: He has followed it with strength.

Book 8, Number 1434:

Narrated Talq ibn Ali:

Qays ibn Talq said: Talq ibn Ali visited us on a certain day during Ramadan. He remained with us till evening and broke fast with us. He then stood up and led us in the witr prayer.

He then went to his mosque and led them in prayer. When the witr remained, he put forward another man and said: Lead your companions in the witr prayer, for I heard the Apostle of Allah (peace be upon him) as saying: There are no two witrs during one night.

Book 8, Number 1438:

Narrated Abdullah ibn Abbas:

The Apostle of Allah (peace be upon him) recited the supplication (Qunut) daily for a month at the noon, afternoon, sunset, night and morning prayers. When he said: "Allah listens to him who praises Him" in the last rak'ah, invoking a curse on some clans of Banu Sulaym, Ri'l, Dhakwan and Usayyah, and those who were standing behind him said: Amen.

Book 8, Number 1441:

Narrated Someone who prayed with the Prophet:

Muhammad ibn Sirin said: Someone who prayed the morning prayer along with the Prophet (peace be upon him) narrated to me: When he raised his head after the second rak'ah, he remained standing for a short while.

Book 8, Number 1445:

Narrated AbuHurayrah:

The Prophet (peace be upon him) said: May Allah show mercy to a man who gets up during the night and prays, who wakens his wife and she prays; if she refuses, he sprinkles water on her face. May Allah show mercy to a woman who gets up during the night and prays, who wakens her husband and he prays; if he refuses she sprinkles water on his face.

Book 8, Number 1446:

Narrated AbuSa'id ; AbuHurayrah:

The Prophet (peace be upon him) said: When a man himself wakes at night and wakens his wife and they pray two rak'ahs together, they are recorded among the men and women who make much mention of Allah.

Book 8, Number 1448:

Narrated Mu'adh al-Juhani:

The Prophet (peace be upon him) said: If anyone recites the Qur'an and acts according to its contents, on the Day of Judgment his parents will be given to wear a crown whose light is better than the light of the sun in the dwellings of this world if it were among you. So what do you think of him who acts according to his.

Book 8, Number 1454:

Narrated Abdullah ibn Abbas:

The Apostle of Allah (peace be upon him) was given seven repeated long surahs, while Moses was given six, When he threw the tablets, two of them were withdrawn and four remained.

Book 8, Number 1457:

Narrated Uqbah ibn Amir:

I was driving the she-camel of the Apostle of Allah (peace be upon him) during a journey. He said to me: Uqbah, should I not teach you two best surahs ever recited? He then taught me: "Say, I seek refuge in the Lord of the dawn," and "Say, I seek refuge in the Lord of men." He did not see me much pleased (by these two surahs).

When he alighted for prayer, he led the people in the morning prayer and recited them in prayer. When the Apostle of Allah (peace be upon him) finished his prayer, he turned to me and said: O Uqbah, how did you see.

Book 8, Number 1458:

Narrated Uqbah ibn Amir:

White I was travelling with the Apostle of Allah (peace be upon him) between al-Juhfah and al-Abwa', a wind and intense darkness enveloped us, whereupon the Apostle of Allah (peace be upon him) began to seek refuge in Allah, reciting: "I seek refuge in the Lord of the dawn," and "I seek refuge in the Lord of men."

He then said: Uqbah, use them when seeking refuge in Allah, for no one can use anything to compare with them for the purpose.

Uqbah added: I heard him reciting them when he led the people in prayer.

Book 8, Number 1459:

Narrated Abdullah ibn Amr ibn al-'As:

The Apostle of Allah (peace be upon him) said: One who was devoted to the Qur'an will be told to recite, ascend and recite carefully as he recited carefully when he was in the world, for he will reach his abode when he comes to the last verse he recites.

Book 8, Number 1461:

Narrated Umm Salamah, Ummul Mu'minin:

Ya'la ibn Mumallak said that he asked Umm Salamah about the recitation and prayer of the Apostle of Allah (peace be upon him).

She said: What have you to do with his prayer? He would pray, then sleep as long as he had prayed, till morning. She then described his recitation and did so with an exposition word by word.

Book 8, Number 1463:

Narrated Al-Bara' ibn Azib:

The Prophet (peace be upon him) said: Beautify the Qur'an with your voices.

Book 8, Number 1464:

Narrated Sa'd ibn AbuWaqqas:

The Apostle of Allah (peace be upon him) said: He who does not chant the Qur'an is not one of us.

(Sub-narrator Qutaybah said: This Hadith according to my collection is on the authority of Sa'id ibn AbuSa'id.)

Book 8, Number 1466:

Narrated AbuLubabah:

Ubaydullah ibn Yazid said: AbuLubabah passed by us and we followed him till he entered his house, and we also entered it.

There was a man in a rusty house and in shabby condition. I heard him say: I heard the Apostle of Allah (peace be upon him) say: He is not one of us who does not chant the Qur'an.

I (the narrator AbdulJabbar) said to Ibn AbuMulaykah: AbuMuhammad, what do you think if a person does not have pleasant voice? He said: He should recite with pleasant voice as much as possible.

Book 8, Number 1469:

Narrated Sa'd ibn Ubadah:

The Prophet (peace be upon him) said: No man recites the Qur'an, then forgets it, but will meet Allah on the Day of Judgment in a maimed condition (or empty-handed, or with no excuse).

Book 8, Number 1474:

Narrated An-Nu'man ibn Bashir:

The Prophet (peace be upon him) said: Supplication (du'a') is itself the worship.

(He then recited:) "And your Lord said: Call on Me, I will answer you" (xI.60).

Book 8, Number 1475:

Narrated Sa'd ibn AbuWaqqas:

Ibn Sa'd said: My father (Sa'd ibn AbuWaqqas) heard me say: O Allah, I ask Thee for Paradise, its blessings, its pleasure and such-and-such, and such-and-such; I seek refuge in Thee from Hell, from its chains, from its collars, and from such-and-such, and from such-and-such. He said: I heard the Apostle of Allah (peace be upon him) say: There will be people who will exaggerate in supplication. You should not be one of them. If you are granted Paradise, you will be granted all what is good therein; if you are protected from Hell, you will be protected from what is evil therein.

Book 8, Number 1476:

Narrated Fudalah ibn Ubayd,:

The Apostle of Allah (peace be upon him) heard a person supplicating during prayer. He did not mention the greatness of Allah, nor did he invoke blessings on the Prophet (peace be upon him).

The Apostle of Allah (peace be upon him) said: He made haste.

He then called him and said either to him or to any other person: If any of you prays, he should mention the exaltation of his Lord in the beginning and praise Him; he should then invoke blessings on the Prophet (peace be upon him); thereafter he should supplicate Allah for anything he wishes.

Book 8, Number 1480:

Narrated Abdullah ibn Abbas:

The Prophet (peace be upon him) said: Do not cover the walls. He who sees the letter of his brother without his permission, sees Hell-fire.

Supplicate Allah with the palms of your hands; do not supplicate Him with their backs upwards. When you finish supplication, wipe your faces with them.

Book 8, Number 1481:

Narrated Malik ibn Yasar as-Sakuni, al-Awfi:

The Prophet (peace be upon him) said: When you make requests to Allah, do so with the palms of your hands, and not backs, upwards.

Book 8, Number 1482:

Narrated Anas ibn Malik:

I saw the Apostle of Allah (peace be upon him) supplicating Allah in this manner with the palms of his hands and also with their backs upwards.

Book 8, Number 1483:

Narrated Salman al-Farsi:

The Prophet (peace be upon him) said: Your Lord is munificent and generous, and is ashamed to turn away empty the hands of His servant when he raises them to Him.

Book 8, Number 1484:

Narrated Abdullah ibn Abbas:

Ikrimah quoted Ibn Abbas as saying: When asking for something you should raise your hands opposite to your shoulders; when asking for forgiveness you should point with one finger; and when making an earnest supplication you should spread out both your hands.

Book 8, Number 1487:

Narrated Yazid ibn Sa'id al-Kindi:

When the Prophet (peace be upon him) made supplication (to Allah) he would raise his hands and wipe his face with his hands.

Book 8, Number 1488:

Narrated Buraydah ibn al-Hasib:

The Apostle of Allah (peace be upon him) heard a man saying: O Allah, I ask Thee, I bear witness that there is no god but Thou, the One, He to Whom men repair, Who has not begotten, and has not been begotten, and to Whom no one is equal, and he said: You have supplicated Allah using His Greatest Name, when asked with this name He gives, and when supplicated by this name he answers.

Book 8, Number 1490:

Narrated Anas ibn Malik:

I was sitting with the Apostle of Allah (peace be upon him) and a man was offering prayer. He then made supplication: O Allah, I ask Thee by virtue of the fact that praise is due to Thee, there is no deity but Thou, Who showest favour and beneficence, the Originator of the Heavens and the earth, O Lord of Majesty and Splendour, O Living One, O Eternal One.

The Prophet (peace be upon him) then said: He has supplicated Allah using His Greatest Name, when supplicated by this name, He answers, and when asked by this name He gives.

Book 8, Number 1492:

Narrated Aisha, Ummul Mu'minin:

Ata' said: The quilt of Aisha was stolen. She began to curse the person who had stolen it. The Prophet (peace be upon him) began to tell her: Do not lighten him.

Book 8, Number 1493:

Narrated Umar ibn al-Khattab:

I sought permission of the Prophet (peace be upon him) to perform umrah. He gave me permission and said: My younger brother, do not forget me in your supplication.

He (Umar) said: He told me a word that pleased me so much so that I would not have been pleased if I were given the whole world.

The narrator Shu'bah said: I then met Asim at Medina. He narrated to me this tradition and reported the wordings: "My younger brother, share me in your supplication."

Book 8, Number 1494:

Narrated Sa'd ibn AbuWaqqas:

The Prophet (peace be upon him) passed by me while I was supplicating by pointing with two fingers of mine. He said: Point with one finger; point with one finger. He then himself pointed with the forefinger.

Book 8, Number 1495:

Narrated Sa'd ibn AbuWaqqas:

Once Sa'd, with the Apostle of Allah (peace be upon him), visited a woman in front of whom were some date-stones or pebbles which she was using as a rosary to glorify Allah. He (the Prophet) said: I tell you something which would be easier (or more excellent) for you than that. He said (it consisted of saying): "Glory be to Allah" as many times as the number of that which He has created in Heaven; "Glory be to Allah" as many times as the number of that which He has created on Earth; "Glory be to Allah" as many times as the number of that which He has created between them; "Glory be to Allah" as many times as the number of that which He is creating; "Allah is most great" a similar number of times; "Praise (be to Allah)" a similar number of times; and "There is no god but Allah" a similar number of times; "There is no might and no power except in Allah" a similar number of times.

Book 8, Number 1496:

Narrated Yusayrah, mother of Yasir:

The Prophet (peace be upon him) commanded them (the women emigrants) to be regular (in remembering Allah by saying): "Allah is most great"; "Glory be to the King, the Holy"; "there is no god but Allah"; and that they should count them on fingers, for they (the fingers) will be questioned and asked to speak.

Book 8, Number 1497:

Narrated Abdullah ibn Amr ibn al-'As:

I saw the Apostle of Allah (peace be upon him) counting the glorification of Allah on fingers.

Ibn Qudamah said (in his version: "With his right hands".

Book 8, Number 1498:

Narrated Abdullah Ibn Abbas:

The Apostle of Allah (peace be upon him) went out from Juwayriyyah (wife of the Prophet). Earlier her name was Barrah, and he changed it. When he went out she was in her place of worship, and when he returned she was in her place of worship.

He asked: Have you been in your place of worship continuously? She said: Yes. He then said: Since leaving you I have said three times four phrases which, if weighed against all that you have said (during this period), would prove to be heavier: "glory be to Allah", and I begin with praise of Him to the number of His creatures, in accordance with His good pleasure, to the weight of His throne and to the ink (extent) of His words.

Book 8, Number 1499:

Narrated AbuHurayrah:

AbuDharr said: Prophet of Allah. The wealthy people have all the rewards; they pray as we pray; they fast as we fast; and they have surplus wealth which they give in charity; but we have no wealth which we may give in charity.

The Apostle of Allah (peace be upon him) said: AbuDharr, should I not teach you phrases by which you acquire the rank of those who excel you? No one can acquire your rank except one who acts like you.

He said: Why not, Apostle of Allah? He said: Exalt Allah (say: Allah is Most Great) after each prayer thirty-three times; and praise Him (say: Praise be to Allah) thirty-three times; and glorify Him (say: Glory be to Allah) thirty-three times, and end it by saying, "There is no god but Allah alone, there is no partner, to Him belongs the Kingdom, to Him praise is due and He has power over everything". His sins will be forgiven, even if they are like the foam of the sea.

Book 8, Number 1503:

Narrated Zayd ibn Arqam:

I heard the Apostle of Allah (peace be upon him) saying (the version of Sulayman has: The Apostle of Allah (peace be upon him) used to say) after his prayer:-

"O Allah, our Lord and Lord of everything, I bear witness that Thou art the Lord alone Who hast no partner; O Allah, Our Lord and Lord of everything, I bear witness that Muhammad is Thy servant and Thy apostle ; O Allah, our Lord and Lord of everything, I bear witness that all the servants are brethren; O Allah, our Lord and Lord of everything make me sincere to Thee, and my family too at every moment, in this world and in the world hereafter, O Possessor of glory and honour, listen to me and answer. Allah is incomparably great. O Allah, Light of the heavens and of the earth".

Book 8, Number 1505:

Narrated Abdullah ibn Abbas:

The Prophet (peace be upon him) used to supplicate Allah: "My Lord, help me and do not give help against me; grant me victory, and do not grant victory over me; plan on my behalf and do not plan

against me; guide me, and made my right guidance easy for me; grant me victory over those who act wrongfully towards me; O Allah, make me grateful to Thee, mindful of Thee, full of fear towards Thee, devoted to Thy obedience, humble before Thee, or penitent. My Lord, accept my repentance, wash away my sin, answer my supplication, clearly establish my evidence, guide my heart, make true my tongue and draw out malice in my breast."

Book 8, Number 1509:

Narrated AbuBakr as-Siddiq:

The Prophet (peace be upon him) said: He who asks pardon is not a confirmed sinner, even if he returns to his sin seventy times a day.

Book 8, Number 1511:

Narrated Abdullah ibn Umar:

We counted that the Apostle of Allah (peace be upon him) would say a hundred times during a meeting: "My Lord, forgive me and pardon me; Thou art the Pardoning and forgiving One".

Book 8, Number 1512:

Narrated Zayd, the client of the Prophet:

The Prophet (peace be upon him) said: If anyone says: "I ask pardon of Allah than Whom there is no deity, the Living, the eternal, and I turn to Him in repentance," he will be pardoned, even if he has fled in time of battle.

Book 8, Number 1513:

Narrated Abdullah ibn Abbas:

The Prophet (peace be upon him) said: If anyone continually asks pardon, Allah will appoint for him a way out of every distress, and a relief from every anxiety, and will provide for him from where he did not reckon.

Book 8, Number 1516:

Narrated AbuBakr as-Siddiq:

Asma' bint al-Hakam said: I heard Ali say: I was a man; when I heard a tradition from the Apostle of Allah (peace be upon him), Allah benefited me with it as much as He willed. But when some one of his companions narrated a tradition to me I adjured him. When he took an oath, I testified him.

AbuBakr narrated to me a tradition, and AbuBakr narrated truthfully. He said: I heard the apostle of Allah (peace be upon him) saying: When a servant (of Allah) commits a sin, and he performs ablution well, and then stands and prays two rak'ahs, and asks pardon of Allah, Allah pardons him. He then recited this verse: "And those who, when they commit indecency or wrong their souls, remember Allah" (iii.134).

Book 8, Number 1518:

Narrated Uqbah ibn Amir:

The Apostle of Allah (peace be upon him) commanded me to recite Mu'awwidhatan (the last two surahs of the Qur'an) after every prayer.

Book 8, Number 1519:

Narrated Abdullah ibn Mas'ud:

The Apostle of Allah (peace be upon him) liked to supplicate three times and to ask pardon (of Allah) three times.

Book 8, Number 1520:

Narrated Asma' daughter of Umays:

The Apostle of Allah (peace be upon him) said to me: May I not teach you phrases which you utter in distress? (These are:) "Allah , Allah is my Lord, I do not associate anything as partner with Him."

Book 8, Number 1521:

Narrated AbuMusa al-Ash'ari:

Once we accompanied the Apostle of Allah (peace be upon him) on a journey. When we reached near Medina, the people began to say aloud: "Allah is most great," and they raised their voice.

The Apostle of Allah (peace be upon him) said: O people, you are not supplicating one who is deaf and absent, but you are supplicating One Who is nearer to you than the neck of your riding beast.

The Apostle of Allah (peace be upon him) then said: AbuMusa, should I not point out to you one of the treasures of Paradise?

I asked: What is that?

He replied: "There is no might and there is no power except in Allah"

Book 8, Number 1525:

Narrated AbuHurayrah:

The Prophet (peace be upon him) said: If anyone invokes blessings on me once, Allah will bless him ten times.

Book 8, Number 1528:

Narrated Jabir ibn Abdullah:

A woman said to the Prophet (peace be upon him): Invoke blessing on me as well as on my husband. The Prophet (peace be upon him) said: May Allah send blessing on you and your husband.

Book 8, Number 1530:

Narrated Abdullah ibn Amr ibn al-'As:

The Prophet (peace be upon him) said: The supplication which gets the quickest answer is that made by one distant Muslim for another.

Book 8, Number 1531:

Narrated AbuHurayrah:

The Prophet (peace be upon him) said: Three supplications are answered, there being no doubt about them; that of a father, that of a traveller and that of one who has been wronged.

Book 8, Number 1532:

Narrated AbuMusa al-Ash'ari:

When the Prophet (peace be upon him) feared a (group of) people, he would say: "O Allah, we make Thee our shield against them, and take refuge in Thee from their evils."

Book 8, Number 1534:

Narrated Umar ibn al-Khattab:

The Prophet (peace be upon him) used to seek refuge in Allah from five things; cowardliness, niggardliness, the evils of old age, evil thoughts, and punishment in the grave.

Book 8, Number 1539:

Narrated AbuHurayrah:

The Prophet (peace be upon him) used to say: "O Allah, I seek refuge in Thee from poverty", lack and abasement, and I seek refuge in Thee lest I cause or suffer wrong."

Book 8, Number 1541:

Narrated AbuHurayrah:

The Apostle of Allah (peace be upon him) used to supplicate by saying: "O Allah, I seek refuge in Thee from divisiveness, hypocrisy, and evil character."

Book 8, Number 1542:

Narrated AbuHurayrah:

The Apostle of Allah (peace be upon him) used to say: "O Allah, I seek refuge in Thee from hunger, for it is an evil bed-fellow; and I seek refuge in Thee from treachery, for it is an evil hidden trait."

Book 8, Number 1543:

Narrated AbuHurayrah:

The Apostle of Allah (peace be upon him) used to say: "O Allah, I seek refuge in Thee from four things: Knowledge which does not profit, a heart which is not submissive, a soul which has an insatiable appetite, and a supplication which is not heard."

Book 8, Number 1546:

Narrated Shakl ibn Humayd:

I said: Apostle of Allah, teach me a supplication.

He said: Say: "O Allah, I seek refuge in Thee from the evil of what I hear, from the evil of what I see, from the evil of what I speak, from the evil of what I think, and from the evil of my semen" (i.e. sexual passion).

Book 8, Number 1547:

Narrated AbulYusr:

The Apostle of Allah (peace be upon him) used to supplicate: "O Allah, I seek refuge in Thee from my house falling on me, I seek refuge in Thee from falling into an abyss, I seek refuge in Thee from drowning burning and decrepitude. I seek refuge in Thee from the devil harming me at the time of my death, I seek refuge in Thee from dying in Thy path while retreating, and I seek refuge in Thee from dying of the sting of a poisonous creature."

Book 8, Number 1549:

Narrated Anas ibn Malik:

The Prophet (peace be upon him) used to say: "O Allah, I seek refuge in Thee from leprosy, madness, elephantiasis, and evil diseases."

Book 8, Number 1550:

Narrated AbuSa'id al-Khudri:

One day the Apostle of Allah (peace be upon him) entered the mosque. He saw there a man from the Ansar called AbuUmamah.

He said: What is the matter that I am seeing you sitting in the mosque when there is no time of prayer?

He said: I am entangled in cares and debts, Apostle of Allah.

He replied: Shall I not teach you words by which, when you say them, Allah will remove your care, and settle your debt?

He said: Why not, Apostle of Allah?

He said: Say in the morning and evening: "O Allah, I seek refuge in Thee from care and grief, I seek refuge in Thee from incapacity and slackness, I seek refuge in Thee from cowardice and niggardliness, and I seek in Thee from being overcome by debt and being put in subjection by men."

He said: When I did that Allah removed my care and settled my debt.

Book 9: Zakat (Kitab Al-Zakat)

Book 9, Number 1554:

Narrated AbuSa'id al-Khudri:

The Prophet (peace be upon him) said: There is no zakat payable (on grain or dates) on less than five camel-loads. The wasq (one camel-load) measures sixty sa' in weight.

Book 9, Number 1556:

Narrated Imran ibn Husayn:

Habib al-Maliki said: A man said to Imran ibn Husayn: AbuNujayd, you narrate to us traditions whose basis we do not find in the Qur'an.

Thereupon, Imran got angry and said to the man: Do you find in the Qur'an that one dirham is due on forty dirhams (as Zakat), and one goat is due on such-and-such number of goats, and one camel will be due on such-and-such number of camels?

He replied: No.

He said: From whom did you take it? You took it from us, from the Apostle of Allah (peace be upon him).

He mentioned many similar things.

Book 9, Number 1557:

Narrated Samurah ibn Jundub:

The Apostle of Allah (peace be upon him) used to order us to pay the sadaqah (zakat) on what we prepared for trade.

Book 9, Number 1558:

Narrated Abdullah ibn Amr ibn al-'As:

A woman came to the Apostle of Allah (peace be upon him) and she was accompanied by her daughter who wore two heavy gold bangles in her hands. He said to her: Do you pay zakat on them? She said: No. He then said: Are you pleased that Allah may put two bangles of fire on your hands?

Thereupon she took them off and placed them before the Prophet (peace be upon him) saying: They are for Allah and His Apostle.

Book 9, Number 1559:

Narrated Umm Salamah, Ummul Mu'minin:

I used to wear gold ornaments. I asked: Is that a treasure (kanz), Apostle of Allah? He replied: whatever reaches a quantity on which zakat is payable is not a treasure (kanz) when the zakat is paid.

Book 9, Number 1563:

Narrated Abdullah ibn Umar:

The Apostle of Allah (peace be upon him) wrote a letter about sadaqah (zakat) but he died before he could send it to his governors. He had kept it with his sword. So AbuBakr acted upon it till he died, and then Umar acted upon it till he died.

It contained: "For five camels one goat is to be given; for ten camels two goats are to be given; for fifteen camels three goats are to be given; for twenty camels four goats are to be given; for twenty-five to thirty-five camels a she-camel in her second year is to be given. If the number exceeds by one up to seventy camels, a she-camel in her fourth year is to be given; if they exceed by one up to seventy-five camels, a she-camel in her fifth year is to be given; if they exceed by one up to ninety camels, two she-camels in their third year are to be given; if they exceed by one up to one hundred and twenty, two she-camels in their fourth year are to be given. If the camels are more than this, a she-camel in her fourth year is to be given for every fifty camels, and a she-camel in her third year is to be given for every forty camels.

For forty to one hundred and twenty goats one goat is to be given; if they exceed by one up to two hundred, two goats are to be given. If they exceed by one up to three hundred, three goats are to be given; if the goats are more than this, one goat for every hundred goats is to be given. Nothing is payable until they reach one hundred. Those which are in one flock are not to be separated, and those which are in separate flocks are not be brought together from fear of sadaqah (zakat). Regarding that which belongs to two partners, they can make claims for restitution from each other with equity. An old goat and a defective one are not to be accepted as sadaqah (zakat)."

Az-Zuhri said: When the collector comes, the goats will be apportioned into three flocks: one containing bad, the second good, and the third moderate. The collector will take zakat from the moderate. Az-Zuhri did not mention the cows (to be apportioned in three flocks).

Book 9, Number 1567:

Narrated Ali ibn AbuTalib:

Al-Harith al-A'war reported from Ali. Zuhayr said: I think, the Prophet (peace be upon him) said: "Pay a fortieth. A dirham is payable on every forty, but you are not liable for payment until you have accumulated two hundred dirhams. When you have two hundred dirhams, five dirhams are payable, and that proportion is applicable to larger amounts.

"Regarding sheep, for every forty sheep up to one hundred and twenty, one sheep is due. But if you possess only thirty-nine, nothing is payable on them." He further narrated the tradition about the sadaqah (zakat) on sheep like that of az-Zuhri.

"Regarding cattle, a yearling bull calf is payable for every thirty, and a cow in her third year for forty, and nothing is payable on working animals.

Regarding (the zakat on) camels, he mentioned the rates that az-Zuhri mentioned in his tradition. He said: "For twenty-five camels, five sheep are to be paid. If they exceed by one, a she-camel in her second year is to be given. If there is no she-camel in her second year, a male camel in its third year is to be given, up to thirty-five. If they exceed by one a she-camel in her third year is to be given, up to forty-five. If they exceed by one, a she-camel in her fourth year which is ready to be covered by a bull-camel is to be given." He then transmitted the rest of the tradition like that of az-Zuhri.

He continued: If they exceed by one, i.e. they are ninety-one to hundred and twenty, two she-camels in their fourth year, which are ready to be covered by a bull-camel, are to be given. If there are more camels than that, a she-camel in her fourth year is to be given for every fifty. Those which are in one flock are not to be separated, and those which are separate are not to be brought together. An old sheep, one with a defect in the eye, or a billy goat is not to be accepted as a sadaqah unless the collector is willing.

As regards agricultural produce, a tenth is payable on that which is watered by rivers or rain, and a twentieth on that which is watered by draught camels."

The version of Asim and al-Harith says: "Sadaqah (zakat) is payable every year." Zuhayr said: I think he said "Once a year".

The version of Asim has the words: "If a she-camel in her second year is not available among the camels, nor is there a bull-camel in its third year, ten dirhams or two goats are to be given."

Book 9, Number 1568:

Narrated Ali ibn AbuTalib:

The Prophet (peace be upon him) said: "When you possess two hundred dirhams and one year passes on them, five dirhams are payable. Nothing is incumbent on you, that is, on gold, till it reaches

twenty dinars. When you possess twenty dinars and one year passes on them, half a dinar is payable. Whatever exceeds, that will be reckoned properly."

(The narrator said: I do not remember whether the words "that will be reckoned properly" were uttered by All himself or he attributed them to the Prophet (peace be upon him).

No zakat is payable on property till a year passes on it.

But Jarir said: Ibn Wahb (sub-narrator) added to this tradition from the Prophet (peace be upon him): "No zakat is payable on property until a year passes away on it."

Book 9, Number 1569:

Narrated Ali ibn AbuTalib:

The Prophet (peace be upon him) said: I have given exemption regarding horses and slaves; with regard to coins, however, you must pay a dirham for every forty (dirhams), but nothing is payable on one hundred and ninety. When the total reaches two hundred, five dirhams are payable.

Book 9, Number 1570:

Narrated Mu'awiyah ibn Haydah:

The Apostle of Allah (peace be upon him) said: For forty pasturing camels, one she-camel in her third year is to be given. The camels are not to be separated from reckoning. He who pays zakat with the intention of getting reward will be rewarded. If anyone evades zakat, we shall take half the property from him as a due from the dues of our Lord, the Exalted. There is no share in it (zakat) of the descendants of Muhammad (peace be upon him).

Book 9, Number 1571:

Narrated Mu'adh ibn Jabal:

When the Prophet (peace be upon him) sent him to the Yemen, he ordered him to take a male or a female calf a year old for every thirty cattle and a cow in its third year for every forty, and one dinar for every adult (unbeliever as a poll-tax) or cloths of equivalent value manufactured in the Yemen.

Book 9, Number 1574:

Narrated Someone who accompanied the collector of the Prophet:

Suwayd ibn Ghaflah said: I went myself or someone who accompanied the collector of the Prophet (peace be upon him) told me: It was recorded in the document written by the Apostle of Allah (peace be upon him) not to accept a milking goat or she-camel or a (suckling) baby (as zakat on animals);

and those which are in separate flocks are not to be brought together, and those which are in one flock are not to be separated.

The collector used to visit the water-hole when the sheep went there and say: Pay the sadaqah (zakat) on your property. The narrator said: A man wanted to give him his high-humped camel (kawma'). The narrator (Hilal) asked: What is kawma', AbuSalih? He said: A camel a high hump.

The narrator continued: He (the collector) refused to accept it. He said: I wish you could take the best of my camels. He refused to accept it. He then brought another camel lower in quality than the previous one. He refused to accept it too. He then brought another camel lower in quality than the previous one. He accepted it, saying: I shall take it, but I am afraid the Apostle of Allah (peace be upon him) might be angry with me, saying to me: You have purposely taken from a man a camel of your choice.

Book 9, Number 1576:

Narrated Sa'r ibn Disam:

Muslim ibn Shu'bah said: Nafi' ibn Alqamah appointed my father as charge d'affaires of his tribe, and commanded him to collect sadaqah (zakat) from them. My father sent me to a group of them; so I came to an aged man called Sa'r ibn Disam

I said: My father has sent me to you to collect zakat from you. He asked: What kind of animals will you take, my nephew? I replied: We shall select the sheep and examine their udders. He said: My nephew, I shall narrate a tradition to you. I lived on one of these steppes during the time of the Apostle of Allah (peace be upon him) along with my sheep. Two people riding a camel came to me.

They said to me: We are messengers of the Apostle of Allah (peace be upon him), sent to you so that you may pay the sadaqah (zakat) on your sheep.

I asked: What is due from me for them?

They said: One goat. I went to a goat which I knew was full of milk and fat, and I brought it to them.

They said: This is a pregnant goat. The Apostle of Allah (peace be upon him) prohibited us to accept a pregnant goat.

I asked: What will you take then? They said: A goat in its second year or a goat in its third year. I then went to a goat which had not given birth to any kid, but it was going to do so. I brought it to them.

They said: Give it to us. They took it on the camel and went away.

Book 9, Number 1577:

Narrated Abdullah ibn Mu'awiyah al-Ghadiri:

AbuDawud said: I read in a document possessed by Abdullah ibn Salim at Hims: Abdullah ibn Mu'awiyah al-Ghadiri reported the Prophet (peace be upon him) as saying: He who performs three things will have the taste of the faith. (They are:) One who worships Allah alone and one believes that there is no god but Allah; and one who pays the zakat on his property agreeably every year. One should not give an aged animal, nor one suffering from itch or ailing, and one most condemned, but one should give animals of medium quality, for Allah did not demand from you the best of your animals, nor did He command you to give the animals of worst quality.

Book 9, Number 1578:

Narrated Ubayy ibn Ka'b:

The Apostle of Allah (peace be upon him) commissioned me as a collector of zakat. I visited a man. When he had collected his property of camels, I found that a she-camel in her second year was due from him.

I said to him: Pay a she-camel in her second year, for she is to be paid as sadaqah (zakat) by you.

He said: That one is not worthy of milking and riding. Here is another she-camel which is young, grand and fat. So take it.

I said to him: I shall not take an animal for which I have not been commanded. The Apostle of Allah (peace be upon him) is here near to you. If you like, go to him, and present to him what you presented to me. Do that; if he accepts it from you, I shall accept it; if he rejects it, I shall reject it.

He said: I shall do it. He accompanied me and took with him the she-camel which he had presented to me. We came to the Apostle of Allah (peace be upon him). He said to him: Prophet of Allah, your messenger came to me to collect zakat on my property. By Allah, neither the Apostle of Allah nor his messenger has ever seen my property before. I gathered my property (camels), and he estimated that a she-camel in her second year would be payable by me. But that has neither milk nor is it worth riding. So I presented to him a grand young she-camel for acceptance as zakat. But he has refused to take her. Look, she is here; I have brought her to you, Apostle of Allah. Take her.

The Apostle of Allah (peace be upon him) said: That is what is due from you. If you give voluntarily a better (animal) Allah will give a reward to you for it. We accept her from you.

She is here, Apostle of Allah; I have brought her to you. So take her. The Apostle of Allah (peace be upon him) then ordered me to take possession of it, and he prayed for a blessing on his property.

Book 9, Number 1580:

Narrated Anas ibn Malik:

The Prophet (peace be upon him) said: He who collects more sadaqah than is due is like him who refuses to pay it.

Book 9, Number 1581:

Narrated Bashir ibn al-Khasasiyyah:

(Ibn Ubayd said in the version of his tradition that his name was not Bashir, but (it was) the Apostle of Allah (peace be upon him) (who had) named him Bashir)

We said: (to the Apostle of Allah): The collectors of sadaqah collect more than is due; can we hide our property to that proportion? He replied: "No."

Book 9, Number 1583:

Narrated Jabir ibn Atik:

The Prophet (peace be upon him) said: Riders who are objects of dislike to you will come to you, but you must welcome them when they come to you, and give them a free hand regarding what they desire. If they are just, they will receive credit for it, but if they are unjust, they will be held responsible. Please them, for the perfection of your zakat consists in their good pleasure, and let them ask a blessing for you .

Book 9, Number 1587:

Narrated Abdullah ibn Amr ibn al-'As:

The Prophet (peace be upon him) said: There is to be no collecting of sadaqah (zakat) from a distance, nor must people who own property remove it far away, and their sadaqahs are to be received in their dwelling.

Book 9, Number 1590:

Narrated AbuHurayrah:

The Prophet (peace be upon him) said: No sadaqah is due on a horse or a slave except that given at the breaking of the fast (at the end of Ramadan).

Book 9, Number 1595:

Narrated Mu'adh ibn Jabal:

When the Apostle of Allah (peace be upon him) sent him to the Yemen, he said (to him): Collect corn from the corn, sheep from the sheep, camel from the camels, and cow from the cows.

Book 9, Number 1596:

Narrated Abdullah ibn Amr Ibn al-'As:

Hilal, a man from the tribe of Banu Mat'an brought a tenth of honey which he possessed in beehives to the Apostle of Allah (peace be upon him). He asked him (the apostle of Allah) to give the wood known as Salabah as a protected (or restricted) land.

The Apostle of Allah (peace be upon him) gave him that wood as a protected land.

When Umar ibn al-Khattab succeeded, Sufyan ibn Wahb wrote to Umar asking him about this wood. Umar ibn al-Khattab wrote to him: If he (Hilal) pays you the tithe on honey what he used to pay to the Apostle of Allah (peace be upon him), leave the protected land of Salabah in his possession; otherwise those bees are like those of any wood; anyone can take the honey as he likes.

Book 9, Number 1597:

Narrated Abdullah ibn Amr ibn al-'As:

Banu Shababah were a sub-clan of the tribe Fahm. (They used to pay) one bag (of honey) out of ten bags. Sufyan ibn Abdullah ath-Thaqafi gave them two woods as protected lands. They used to give as much honey (as zakat) as they gave to the Apostle of Allah (peace be upon him). He (Sufyan) used to protect their woods.

Book 9, Number 1599:

Narrated Attab ibn Usayd:

The Apostle of Allah (peace be upon him) commanded to estimate vines (for collecting zakat) as palm-trees are estimated. The zakat is to be paid in raisins as the zakat on palm trees is paid in dried dates.

Book 9, Number 1601:

Narrated Sahl ibn AbuHathmah:

AbdurRahman ibn Mas'ud said: Sahl ibn AbuHathmah came to our gathering. He said: The Apostle of Allah (peace be upon him) commanding us said: When you estimate take them leaving a third, and if you do not leave or find a third, leave a quarter.

Book 9, Number 1602:

Narrated Aisha, Ummul Mu'minin:

Describing the conquest of Khaybar Aisha said: The Prophet (peace be upon him) used to send Abdullah ibn Rawahah to the Jews of Khaybar, and he would make an estimate of the palm trees when the fruit was in good condition before any of it was eaten.

Book 9, Number 1603:

Narrated Sahl ibn Hunayf:

The Apostle of Allah (peace be upon him) prohibited to accept ja'rur and habiq dates as zakat. Az-Zuhri said: These are two kinds of the dates of Medina.

Book 9, Number 1604:

Narrated Awf ibn Malik:

The Apostle of Allah (peace be upon him) entered upon us in the mosque, and he had a stick in his hand. A man hung there a bunch of hashaf. He struck the bunch with the stick, and said: If the owner of this sadaqah (alms) wishes to give a better one than it, he would give. The owner of this sadaqah will eat hashaf on the Day of Judgment.

Book 9, Number 1605:

Narrated Abdullah ibn Abbas:

The Apostle of Allah (peace be upon him) prescribed the sadaqah (alms) relating to the breaking of the fast as a purification of the fasting from empty and obscene talk and as food for the poor. If anyone pays it before the prayer (of 'Id), it will be accepted as zakat. If anyone pays it after the prayer, that will be a sadaqah like other sadaqahs (alms).

Book 9, Number 1610:

Narrated Abdullah ibn Umar:

The people during the lifetime of the Apostle of Allah (peace be upon him) used to bring forth the sadaqah at the end of Ramadan when closing the fast one sa' of barley whose straw is removed, or of raisins. Abdullah said: When Umar (Allah be pleased with him) succeeded, and the wheat became abundant, Umar prescribed half a sa' of wheat instead of all these things.

Book 9, Number 1614:

Narrated AbuSa'id al-Khudri:

I shall always pay one sa'. We used to pay during the lifetime of the Apostle of Allah (peace be upon him) one sa' of dried dates or of barley, or of cheese, or of raisins. This is the version of Yahya. Sufyan added in his version: "or one sa' of flour." The narrator Hamid (ibn Yahya) said: The people objected to this (addition); Sufyan then left it.

Book 9, Number 1615:

Narrated Tha'labah ibn Su'ayr:

The Apostle of Allah (peace be upon him) said: One sa' of wheat is to be taken from every two, young or old, freeman or slave, male or female. Those of you who are rich will be purified by Allah, and those of you who are poor will have more than they gave returned by Him to them. Sulayman added in his version: "rich or poor"

Book 9, Number 1616:

Narrated Tha'labah ibn Su'ayr:

The Apostle of Allah (peace be upon him) stood and gave a sermon; he commanded to give sadaqah, at the end of Ramadan when the fasting is closed, one sa' of dried dates or of barley payable by every person. The narrator Ali added in his version: "or one sa' of wheat to be taken from every two." Both the chains of narrators are then agreed upon the version: "payable by young and old, freeman and slave."

Book 9, Number 1618:

Narrated Abdullah ibn Abbas:

Al-Hasan said: Ibn Abbas preached towards the end of Ramadan on the pulpit (in the mosque) of al-Basrah. He said: Bring forth the sadaqah relating to your fast. The people, as it were, could not understand. Which of the people of Medina are present here? Stand for your brethren, and teach them, for they do not know.

The Apostle of Allah (peace be upon him) prescribed this sadaqah as one sa' of dried dates or barley, or half a sa' of wheat payable by every freeman or slave, male or female, young or old. When Ali came (to Basrah), he found that price had come down. He said: Allah has given prosperity to you, so give one sa' of everything (as sadaqah).

The narrator Humayd said: Al-Hasan maintained that the sadaqah at the end of Ramadan was due on a person who fasted.

Book 9, Number 1620:

Narrated Ali ibn AbuTalib:

Al-Abbas asked the Prophet (peace be upon him) about paying the sadaqah (his zakat) in advance before it became due, and he gave permission to do that.

Book 9, Number 1621:

Narrated Imran ibn Husayn:

Ibrahim ibn Ata, the client of Imran ibn Husayn, reported on the authority of his father: Ziyad, or some other governor, sent Imran ibn Husayn to collect sadaqah (i.e. zakat). When he returned, he asked Imran: Where is the property? He replied: Did you send me to bring the property? We collected it from where we used to collect in the lifetime of the Apostle of Allah (peace be upon him), and we spent it where we used to spend during the time of the Apostle of Allah (peace be upon him).

Book 9, Number 1622:

Narrated Abdullah ibn Mas'ud:

The Prophet (peace be upon him) said: He who begs (from people) when he is affluent will come on the Day of Resurrection with scrapes, scratchings, or lacerations on his face. He was asked: What constitutes affluence, Apostle of Allah? He replied:It is fifty dirhams or its value in gold. The narrator Yahya said: Abdullah ibn Sufyan said to Sufyan: I remember that Shu'bah does not narrate from Hakim ibn Jubayr. Sufyan said: Zubayr transmitted to us this tradition from Muhammad ibn AbdurRahman ibn Yazid.

Book 9, Number 1624:

Narrated AbuSa'id al-Khudri:

The Prophet (peace be upon him) said: If anyone begs when he has something equivalent to an uqiyah in value, he has begged immoderately. So I said: My she-camel, Yaqutah, is better than an uqiyah. The version of Hisham goes: "better than forty dirhams. So I returned and did not beg anything from him." Hisham added in his version: "An uqiyah during the time of the Apostle of Allah (peace be upon him) was equivalent to forty dirhams."

Book 9, Number 1625:

Narrated Sahl ibn Hanzaliyyah:

Uyaynah ibn Hisn and Aqra' ibn Habis came to the Apostle of Allah (peace be upon him). They begged from him. He commanded to give them what they begged. He ordered Mu'awiyah to write a

document to give what they begged. Aqra' took his document, wrapped it in his turban, and went away.

As for Uyaynah, he took his document and came to the Prophet (peace be upon him) at his home, and said to him: Muhammad, do you see me? I am taking a document to my people, but I do not know what it contains, just like the document of al-Mutalammis. Mu'awiyah informed the Apostle of Allah (peace be upon him) of his statement.

Thereupon the Apostle of Allah (peace be upon him) said: He who begs (from people) when he has sufficient is simply asking for a large amount of Hell-fire. (An-Nufayl (a transmitter) said elsewhere: "embers of Hell".)

They asked: Apostle of Allah, what is a sufficiency? (Elsewhere an-Nufayl said: What is a sufficiency which makes begging unfitting?)

He replied: It is that which would provide a morning and an evening meal. (Elsewhere an-Nufayl said: It is when one has enough for a day and night, or for a night and a day.) He (an-Nufayl) narrated to us this tradition briefly in the words that I have mentioned.

Book 9, Number 1626:

Narrated Ziyad ibn al-Harith as-Suda'i:

I came to the Apostle of Allah (peace be upon him) and swore allegiance to him, and after telling a long story he said: Then a man came to him and said: Give me some of the sadaqah (alms). The Apostle of Allah (peace be upon him) said: Allah is not pleased with a Prophet's or anyone else's decision about sadaqat till He has given a decision about them Himself. He has divided those entitled to them into eight categories, so if you come within those categories, I shall give you what you desire.

Book 9, Number 1628:

Narrated AbuHurayrah:

The Apostle of Allah (peace be upon him) said something similar as mentioned in the preceding tradition. This version adds: But the poor man (miskin) who abstains from begging from the people is one (according to the version of Musaddad who does not get enough so that he may not beg from the people, nor is his need known to the people, so that alms be given to him. This is the one who has been deprived.

Musaddad did not mention the words "one who avoids begging from the people."

Book 9, Number 1629:

Narrated Ubaydullah ibn Adl ibn al-Khiyar:

Two men informed me that they went to the Prophet (peace be upon him) when he was at the Farewell Pilgrimage while he was distributing the sadaqah and asked him for some of it. He looked us up and down, and seeing that we were robust, he said: If you wish, I shall give you something, but there is nothing spare in it for a rich man or for one who is strong and able to earn a living.

Book 9, Number 1630:

Narrated Abdullah ibn Amr ibn al-'As:

The Prophet (peace be upon him) said: Sadaqah may not be given to a rich man or to one who has strength and is sound in limbs.

Book 9, Number 1631:

Narrated Ata ibn Yasar:

The Prophet (peace be upon him) said: Sadaqah may not be given to rich man, with the exception of five classes: One who fights in Allah's path, or who collects it, or a debtor, or a man who buys it with his money, or a man who has a poor neighbour who has been given sadaqah and gives a present to the rich man.

Book 9, Number 1635:

Narrated Samurah ibn Jundub:

The Prophet (peace be upon him) said: Acts of begging are lacerations with which a man disfigures his face, so he who wishes may preserve his self-respect, and he who wishes may abandon it; but this does not apply to one who begs from a ruler, or in a situation which makes it necessary.

Book 9, Number 1637:

Narrated Anas ibn Malik:

A man of the Ansar came to the Prophet (peace be upon him) and begged from him.

He (the Prophet) asked: Have you nothing in your house? He replied: Yes, a piece of cloth, a part of which we wear and a part of which we spread (on the ground), and a wooden bowl from which we drink water.

He said: Bring them to me. He then brought these articles to him and he (the Prophet) took them in his hands and asked: Who will buy these? A man said: I shall buy them for one dirham. He said twice or thrice: Who will offer more than one dirham? A man said: I shall buy them for two dirhams.

He gave these to him and took the two dirhams and, giving them to the Ansari, he said: Buy food with one of them and hand it to your family, and buy an axe and bring it to me. He then brought it to

him. The Apostle of Allah (peace be upon him) fixed a handle on it with his own hands and said: Go, gather firewood and sell it, and do not let me see you for a fortnight. The man went away and gathered firewood and sold it. When he had earned ten dirhams, he came to him and bought a garment with some of them and food with the others.

The Apostle of Allah (peace be upon him) then said: This is better for you than that begging should come as a spot on your face on the Day of Judgment. Begging is right only for three people: one who is in grinding poverty, one who is seriously in debt, or one who is responsible for compensation and finds it difficult to pay.

Book 9, Number 1641:

Narrated Abdullah ibn Mas'ud:

The Prophet (peace be upon him) said: If one who is afflicted with poverty refers it to me, his poverty will not be brought to an end; but if one refers it to Allah, He will soon give him sufficiency, either by a speedy death or by a sufficiency which comes later.

Book 9, Number 1642:

Narrated Ibn al-Firasi:

Al-Firasi asked the Apostle of Allah (peace be upon him): May I beg, Apostle of Allah? The Prophet (peace be upon him) said: No, but if there is no escape from it, beg from the upright.

Book 9, Number 1645:

Narrated Malik ibn Nadlah:

The Prophet (peace be upon him) said: Hands are of three types: Allah's hand is the upper one; the bestower's hand is the one near it; the beggar's hand is the lower one. So bestow what is surplus, and do not submit yourself to the demand of your soul.

Book 9, Number 1646:

Narrated AbuRafi':

The Prophet (peace be upon him) sent a man of the Banu Makhzum to collect sadaqah. He said to AbuRafi': Accompany me so that you may get some of it. He said: (I cannot take it) until I go to the Prophet (peace be upon him) and ask him. Then he went to him and asked him. He said: The sadaqah is not lawful for us, and the client of a people is treated as one of them.

Book 9, Number 1649:

Narrated Abdullah ibn Abbas:

My father sent me to the Prophet (peace be upon him) to take the camels which he had given him from among those of sadaqah.

Book 9, Number 1653:

Narrated Abdullah ibn Mas'ud:

During the time of the Apostle of Allah (peace be upon him) we used to consider ma'un (this of daily use) lending a bucket and cooking-pot.

Book 9, Number 1656:

Narrated AbuHurayrah:

I heard the Apostle of Allah (peace be upon him) as saying something similar to this tradition. He (the narrator) said to AbuHurayrah: What is due on camels? He replied: That you should give the best of your camels (in the path of Allah), that you lend a milch she-camel, you lend your mount for riding, that you lend the stallion for covering, and that you give the milk (to the people) for drinking.

Book 9, Number 1660:

Narrated Abdullah ibn Abbas:

When this verse was revealed: "And those who hoard gold and silver," the Muslims were grieved about it. Umar said: I shall dispel your care. He, therefore, went and said: Prophet of Allah, your Companions were grieved by this verse. The Apostle of Allah (peace be upon him) said: Allah has made zakat obligatory simply to purify your remaining property, and He made inheritances obligatory that they might come to those who survive you. Umar then said: Allah is most great. He then said to him: Let me inform you about the best a man hoards; it is a virtuous woman who pleases him when he looks at her, obeys him when he gives her a command, and guards his interests when he is away from her.

Book 9, Number 1661:

Narrated Ali ibn AbuTalib:

The Prophet (peace be upon him) said: A beggar has the right though he may be riding (a horse).

Book 9, Number 1663:

Narrated Umm Bujayd:

She took the oath of allegiance to the Apostle of Allah (peace be upon him) and said to him: Apostle of Allah, a poor man stands at my door, but I find nothing to give him. The Apostle of Allah (peace be upon him) said to her: If you do not find anything to give him, put something in his hand, even though it should be a burnt hoof.

Book 9, Number 1665:

Narrated Buhaysah al-Fazariyyah:

My father sought permission from the Prophet (peace be upon him). (When permission was granted and he came near him) he lifted his shirt, and began to kiss him and embrace him (out of love for him). He asked: Apostle of Allah, what is the thing which it is unlawful to refuse? He replied: Water. He again asked: Prophet of Allah, what is the thing which it is unlawful to refuse? He replied: Salt. He again asked: Prophet of Allah, what is the thing which it is unlawful to refuse? He said: To do good is better for you.

Book 9, Number 1667:

Narrated Jabir ibn Abdullah:

The Prophet (peace be upon him) said: Nothing but Paradise must be begged for Allah's sake.

Book 9, Number 1668:

Narrated Abdullah ibn Umar:

The Prophet (peace be upon him) said: If anyone seeks protection in Allah's name, grant him protection; if anyone begs in Allah's name, give him something; if anyone gives you an invitation, accept it; and if anyone does you a kindness, recompense him; but if you have not the means to do so, pray for him until you feel that you have compensated him.

Book 9, Number 1669:

Narrated Jabir ibn Abdullah:

While we were sitting with the Apostle of Allah (peace be upon him) a man brought him some gold equal in weight to an egg, and said: Apostle of Allah, I have got this from a mine; take it; it is sadaqah. I have no more than this. The Apostle of Allah (peace be upon him) turned his attention from him. Then he came to him from his right side and repeated the same words. But he (the Prophet) turned his attention from him. He then came to him from his left side and repeated the

same words. But he (again) turned his attention from him. He then came to him from behind. The Apostle of Allah (peace be upon him) took it and threw it away. Had it hit him, it would have hurt him or wounded him. The Apostle of Allah (peace be upon him) said: One of you brings all that he possesses and says: This is sadaqah. Then he sits down and spreads his hand before the people. The best sadaqah is that which leaves a competence.

Book 9, Number 1671:

Narrated AbuSa'id al-Khudri:

A man entered the mosque. The Prophet (peace be upon him) commanded the people to throw their clothes as sadaqah. Thereupon they threw their clothes (as sadaqah). He then asked him to take two clothes from them. He reprimanded him and said: Take your clothe.

Book 9, Number 1674:

Narrated Umar ibn al-Khattab:

The Apostle of Allah (peace be upon him) commanded us one day to give sadaqah. At that time I had some property. I said: Today I shall surpass AbuBakr if I surpass him any day. I, therefore, brought half my property. The Apostle of Allah (peace be upon him) asked: What did you leave for your family? I replied: The same amount. AbuBakr brought all that he had with him. The Apostle of Allah (peace be upon him) asked him: What did you leave for your family? He replied: I left Allah and His Apostle for them. I said: I shall never compete you in anything.

Book 9, Number 1677:

Narrated Sa'd ibn Ubadah:

Sa'd asked: Apostle of Allah, Umm Sa'd has died; what form of sadaqah is best? He replied: Water (is best). He dug a well and said: It is for Umm Sa'd.

Book 9, Number 1678:

Narrated AbuSa'id (al-Khudri):

The Prophet (peace be upon him) said: If any Muslim clothes a Muslim when he is naked, Allah will clothe him with some green garments of Paradise; if any Muslim feeds a Muslim when he is hungry, Allah will feed him with some of the fruits of Paradise; and if any Muslim gives a Muslim drink when he is thirsty, Allah will give him some of the pure wine which is sealed to drink.

Book 9, Number 1679:

Narrated Abdullah ibn Amr ibn al-'As:

The Prophet (peace be upon him) said: There are forty characteristics; the highest of them is to give a goat on loan (for benefiting from its milk). If any man carries out any of those characteristics with the hope of getting a reward and testifying to the promise for it, Allah will admit him to Paradise for it.

Book 9, Number 1687:

Narrated AbuHurayrah:

The Prophet (peace be upon him) commanded to give sadaqah. A man said: Apostle of Allah, I have a dinar. He said: Spend it on yourself. He again said: I have another. He said: Spend it on your children. He again said: I have another. He said: Spend it on your wife. He again said: I have another. He said: Spend it on your servant. He finally said: I have another. He replied: You know best (what to do with it).

Book 9, Number 1690:

Narrated AbdurRahman ibn Awf:

I heard the Apostle of Allah (peace be upon him) say: Allah the Exalted has said: I am Compassionate, and this has been derived from mercy. I have derived its name from My name. If anyone joins it, I shall join him, and if anyone cuts it off, I shall cut him off.

Book 9, Number 1694:

Narrated Abdullah ibn Amr ibn al-'As:

The Apostle of Allah (peace be upon him) preached and said: Abstain from avarice, for those who had been before you were annihilated due to avarice. It (avarice) commanded them to show niggardliness; it commanded them to cut off their relationship with their nearest relatives, so they cut off. It commanded them to show profligacy, so they showed it.

Book 9, Number 1696:

Narrated Aisha, Ummul Mu'minin:

AbuMulaykah reported: Aisha counted a number of indigents. AbuDawud said: The other version has: She counted a number of sadaqahs. The Apostle of Allah (peace be upon him) said: Give and do not calculate, so calculation will be made against you.

Book 9, Number 1697:

Narrated Ubayy ibn Ka'b:

Suwayd ibn Ghaflah said: I fought along with Zayd ibn Suhan and Sulayman ibn Rabi'ah. I found a whip. They said to me: Throw it away. I said: No; if I find its owner (I shall give it to him); if not, I shall use it. Then I performed hajj; and when I reached Medina, I asked Ubayy ibn Ka'b.

He said: I found a purse which contained one hundred dinars; so I came to the Prophet (peace be upon him). He said to me: Make the matter known for a year. I made it known for a year and then came to him. He then said to me: Make the matter known for a year. So I made it known for a year. I then (again) came to him. He said to me: Make the matter known for a year. Then I came to him and said: I did not find anyone who realises it. He said: Remember, its number, its container and its tie. If its owner comes, (give it to him), otherwise use it yourself.

He (the narrator Shu'bah) said: I do not know whether he said the word "make the matter known" three times or once.

Book 9, Number 1702:

Narrated Zayd ibn Khalid al-Juhani:

The Apostle of Allah (peace be upon him) was asked about a find. He said: Make it known for a year. If its seeker comes, deliver it to him, otherwise note its container and its string. Then use it; if its seeker comes, deliver it to him.

Book 9, Number 1705:

Narrated Iyad ibn Himar:

The Prophet (peace be upon him) said: He who finds something should call one or two trusty persons as witnesses and not conceal it or cover it up; then if he finds its owner he should return it to him, otherwise it is Allah's property which He gives to whom He will.

Book 9, Number 1706:

Narrated Abdullah ibn Amr ibn al-'As:

The Apostle of Allah (peace be upon him) was asked about the hanging fruit. He replied: If a needy person takes some and does not take a supply away in his garment, he is not to be blamed, but he who carries any of it away is to be find twice the value and punished, and he who steals any of it after it has been put in the place where dates are dried is to have his hand cut off if its value reaches the price of a shield. Regarding stray camels and sheep he mentioned the same as others have done. He said: He was asked about finds and replied: If it is in a frequented road and a large town, make

the matter known for a year, and if its owner comes, give it to him, but if he does not, it belongs to you. If it is in a place which has been a waste from ancient time, or if it is a hidden treasure (belonging to the Islamic period), it is subject to the payment of the fifth.

Book 9, Number 1710:

Narrated AbuSa'id al-Khudri:

Ali ibn AbuTalib found a dinar and he took it to Fatimah. She asked the Apostle of Allah (peace be upon him) about it. He said: This is Allah's provision. Then the Apostle of Allah (peace be upon him) ate out of the food (bought with it), and Ali and Fatimah also ate out of that food. But afterwards a woman came crying out about the dinar. The Prophet (peace be upon him) said: Pay the dinar, Ali.

Book 9, Number 1711:

Narrated Ali ibn AbuTalib:

Bilal ibn Yahya al-Absi said: Ali found a dinar and purchased some flour with it. The seller of the flour recognised him and returned the dinar to him. Ali took it, deducted two qirat (carat) from it, and purchased meat with it.

Book 9, Number 1713:

Narrated Jabir ibn Abdullah:

The Apostle of Allah (peace be upon him) gave us licence to use (for our purpose) a stick, a rope, a whip and things of that type which a man picked up; he may benefit from them.

Book 9, Number 1714:

Narrated AbuHurayrah:

The Prophet (peace be upon him) said: He who hides a stray camel shall pay a fine, and a like compensation with it.

Book 9, Number 1716:

Narrated Al-Mundhir ibn Jarir:

I accompanied Jarir at Bawazij. The shepherd brought the cows. Among them there was a cow that was not one of them. Jarir asked him: What is this? He replied: This was mixed with the cows and we do not know to whom it belongs. Jarir said: Take it out. I heard the Apostle of Allah (peace be upon him) say: No one mixes a stray animal (with his animals) but a man who strays from right path.

Book 10: The Rites of Hajj (Kitab Al-Manasik Wa'l-Hajj)

Book 10, Number 1717:

Narrated Aqra' ibn Habib:

Ibn Abbas said: Aqra' ibn Habis asked the Prophet (peace be upon him) saying: Apostle of Allah hajj is to be performed annually or only once? He replied: Only once, and if anyone performs it more often, he performs a supererogatory act.

Book 10, Number 1718:

Narrated AbuWaqid al-Laythi:

I heard the Apostle of Allah (peace be upon him) saying to his wives during the Farewell Pilgrimage: This (is the pilgrimage for you); afterwards stick to the surface of the mats (i.e. should stay at home).

Book 10, Number 1725:

Narrated Abdullah ibn Abbas:

The Prophet (peace be upon him) said: Islam does not allow for failure to perform the hajj.

Book 10, Number 1727:

Narrated Abdullah ibn Abbas:

Ibn Abbas recited this verse: 'It is no sin for you that you seek the bounty of your Lord', and said: The people would not trade in Mina (during the hajj), so they were commanded to trade when they proceeded from Arafat.

Book 10, Number 1728:

Narrated Abdullah ibn Abbas:

The Prophet (peace be upon him) said: He who intends to perform hajj should hasten to do so.

Book 10, Number 1729:

Narrated Abdullah ibn Umar:

AbuUmamah at-Taymi said: I was a man who used to give (riding-beasts) on hire for this purpose (for travelling during the pilgrimage) and the people would tell (me): Your hajj is not valid. So I met Ibn Umar and told him: AbuAbdurRahman, I am a man who gives (riding-beast) on hire for this purpose (i.e. for hajj), and the people tell me: Your hajj is not valid. Ibn Umar replied: Do you not put on ihram (the pilgrim dress), call the talbiyah (labbayk), circumambulate the Ka'bah, return from Arafat and lapidate jamrahs? I said: Why not? Then he said: Your hajj is valid. a man came to the Prophet (peace be upon him) and asked him the same question you have asked me. The Apostle of Allah (peace be upon him) kept silence and did not answer him till this verse came down: "It is no sin for you that you seek the bounty of your Lord." The Apostle of Allah (peace be upon him) sent for him and recited this verse to him and said: Your hajj is valid.

Book 10, Number 1730:

Narrated Abdullah ibn Abbas:

The people used to trade, in the beginning, at Mina, Arafat, the market place of Dhul-Majaz, and during the season of hajj. But (later on) they became afraid of trading while they were putting on ihram. So Allah, glory be to Him, sent down this verse: "It is no sin for you that you seek the bounty of your Lord during the seasons of hajj." Ubayd ibn Umayr told me that he (Ibn Abbas) used to recite this verse in his codex.

Book 10, Number 1735:

Narrated Aisha, Ummul Mu'minin:

The Apostle of Allah (peace be upon him) appointed Dhat Irq as the place for putting on ihram for the people of Iraq.

Book 10, Number 1736:

Narrated Abdullah ibn Abbas:

The Apostle of Allah (peace be upon him) appointed al-Aqiq as the place for putting on ihram for the people of East.

Book 10, Number 1737:

Narrated Umm Salamah, Ummul Mu'minin:

She heard the Apostle of Allah (peace be upon him) say: If anyone puts on ihram for hajj or umrah from the Aqsa mosque to the sacred mosque , his former and latter sins will be forgiven, or he will be guaranteed Paradise. The narrator Abdullah doubted which of these words he said.

Book 10, Number 1738:

Narrated Al-Harith ibn Amr as-Sahmi:

I came to the Apostle of Allah (peace be upon him) when he was at Mina, or at Arafat. He was surrounded by the people. When the bedouins came and saw his face, they would say: This is a blessed face. He said: He (the Prophet) appointed Dhat Irq as the place of putting on ihram for the people of Iraq.

Book 10, Number 1740:

Narrated Abdullah ibn Abbas:

The Prophet (peace be upon him) said: A menstruating woman and the one who delivered a child should take a bath, put on ihram and perform all the rites of hajj except circumambulation of the House (Ka'bah) when they came to the place of wearing ihram. AbuMa'mar said in his version: "till she is purified". The narrator Ibn Isa did not mention the names of Ikrimah and Mujahid, but he said: from Ata on the authority of Ibn Abbas. Ibn Isa also did not mention the word "all (rites of hajj)." He said in his version: All the rites of hajj except circumambulation of the House (the Ka'bah).

Book 10, Number 1745:

Narrated Abdullah ibn Abbas:

In the year of al-Hudaybiyyah, the Apostle of Allah (peace be upon him) included among his sacrificial animals a camel with a silver nose-ring (Ibn Minhal's version has gold) which had belonged to AbuJahl (the version of an-Nufayli added) "thereby enraging the polytheists".

Book 10, Number 1746:

Narrated Aisha, Ummul Mu'minin:

The Apostle of Allah (peace be upon him) sacrificed a cow for his wives at the Farewell Pilgrimage.

Book 10, Number 1747:

Narrated AbuHurayrah:

The Apostle of Allah (peace be upon him) sacrificed a cow for his wives who had performed umrah.

Book 10, Number 1752:

Narrated Abdullah ibn Umar:

Umar ibn al-Khattab named a bukhti camel for sacrifice (at hajj). He was offered three hundred dinars for it (as its price). He came to the Prophet (peace be upon him) and said: Apostle of Allah, I named a bukhti camel for sacrifice and I was offered for it three hundred dinars. May I sell it and purchase another one for its price? No, sacrifice it.

Book 10, Number 1758:

Narrated Najiyah al-Aslami:

The Apostle of Allah (peace be upon him) sent sacrificial camels with him (as offering to the Ka'bah). He then said: If any one of them becomes fatigued, slaughter it, dip its shoes in its blood, and leave it for the people (to eat).

Book 10, Number 1760:

Narrated Ali ibn AbuTalib:

When the Apostle of Allah (peace be upon him) sacrificed the camels, he sacrificed thirty of them with his own hand, and then commanded me (to sacrifice them), so I sacrificed the rest of them.

Book 10, Number 1761:

Narrated Abdullah ibn Qurt:

The Prophet (peace be upon him) said: The greatest day in Allah's sight is the day of sacrifice and next the day of resting which Isa said on the authority of Thawr is the second day. Five or six sacrificial camels were brought to the Apostle of Allah (peace be upon him) and they began to draw near to see which he would sacrifice first. When they fell down dead, he said something in a low voice, which I could not catch. So I asked: What did he say? He was told that he had said: Anyone who wants can cut off a piece.

Book 10, Number 1762:

Narrated Arfah ibn al-Harith al-Kandi:

I was present with the Apostle of Allah (peace be upon him) at the Farewell Pilgrimage. When the sacrificial camels were brought to him, he said: Call AbulHasan (Ali) to me. Ali was then called for and he (the Prophet) said to him: Catch hold of the lower end of the lance, and the Apostle of Allah (peace be upon him) himself caught hold of the upper end. He then pierced the camels with it. When he finished slaughtering, he rode on his mule and mounted Ali behind him.

Book 10, Number 1766:

Narrated Abdullah ibn Abbas:

Sa'id ibn Jubayr said: I said to Abdullah ibn Abbas: AbulAbbas, I am surprised to see the difference of opinion amongst the companions of the Apostle (peace be upon him) about the wearing of ihram by the Apostle of Allah (peace be upon him) when he made it obligatory.

He replied: I am aware of it more than the people. The Apostle of Allah (peace be upon him) performed only one hajj. Hence the people differed among themselves. The Apostle of Allah (peace be upon him) came out (from Medina) with the intention of performing hajj. When he offered two rak'ahs of prayer in the mosque at Dhul-Hulayfah, he made it obligatory by wearing it.

At the same meeting, he raised his voice in the talbiyah for hajj, when he finished his two rak'ahs. Some people heard it and I retained it from him. He then rode (on the she-camel), and when it (the she-camel) stood up, with him on its back, he raised his voice in the talbiyah and some people heard it at that moment. This is because the people were coming in groups, so they heard him raising his voice calling the talbiyah when his she-camel stood up with him on its back, and they thought that the Apostle of Allah (peace be upon him) had raised his voice in the talbiyah when his she-camel stood up with him on its back.

The Apostle of Allah (peace be upon him) proceeded further; when he ascended the height of al-Bayda' he raised his voice in the talbiyah. Some people heard it at that moment. They thought that he had raised his voice in the talbiyah when he ascended the height of al-Bayda'. I swear by Allah, he raised his voice in the talbiyah at the place where he prayed, and he raised his voice in the talbiyah when his she-camel stood up with him on its back, and he raised his voice in the talbiyah when he ascended the height of al-Bayda'.

Sa'id (ibn Jubayr) said; He who follows the view of Ibn Abbas raises his voice in talbiyah (and ihram) at the place of is prayer after he finishes two rak'ahs of his prayer.

Book 10, Number 1768:

Narrated Abdullah ibn Umar:

Ubayd ibn Jurayj said to Abdullah ibn Umar: AbuAbdurRahman, I saw you doing things which I did not see being done by your companions.

He asked: What are they, Ibn Jurayj? He replied: I saw you touching only the two Yamani corners; and I saw you wearing shoes having no hair; I saw you dyeing in yellow colour; and I saw you wearing ihram on the eighth of Dhul-Hijjah, whereas the people had worn ihram when they sighted the moon.

Abdullah ibn Umar replied: As regards the corners, I have not seen the Apostle of Allah (peace be upon him) touching anything (in the Ka'bah) but the two Yamani corners. As for the tanned leather

shoes, I have seen the Apostle of Allah (peace be upon him) wearing tanned leather shoes, and he would wear them after ablution. Therefore I like to wear them. As regards wearing yellow, I have seen the Apostle of Allah (peace be upon him) wearing yellow, so I like to wear with it. As regards shouting the talbiyah, I have seen the Apostle of Allah (peace be upon him) raising his voice in talbiyah when his she-camel stood up with him on its back.

Book 10, Number 1770:

Narrated Anas ibn Malik:

The Prophet (peace be upon him) offered the noon prayer, and then rode on his mount. When he came to the hill of al-Bayda', he raised his voice in talbiyah.

Book 10, Number 1771:

Narrated Sa'd ibn AbuWaqqas:

When the Prophet of Allah (peace be upon him0 undertook his journey by the way of al-Far', he shouted talbiyah when his mount stood up with him on its back. But when he travelled by the way of Uhud, he raised his voice in Talbiyah when he ascended the hill of al-Bayda'.

Book 10, Number 1788:

Narrated Abdullah ibn Abbas:

The Prophet (peace be upon him) raised his voice in talbiyah for hajj. When he came (to Mecca) he went round the House (the Ka'bah) and ran between as-Safa and al-Marwah. The narrator Ibn Shawkar said: He did not clip his hair, nor did he take off his ihram due to sacrificial animals. But he commanded those who did not bring sacrificial animals with them to go round the Ka'bah, to run between as-Safa and al-Marwah, to clip their hair, and then put off their ihram. The narrator Ibn Mani' added: Or shave their heads, then take off their ihram."

Book 10, Number 1789:

Narrated Sa'id ibn al-Musayyab:

A man from the Companions of the Prophet (peace be upon him) came to Umar ibn al-Khattab (may Allah be pleased with him). He bore witness before him that when he (the Prophet) was suffering from a disease of which he died he heard the Apostle of Allah (peace be upon him) prohibiting performing of umrah before hajj.

Book 10, Number 1790:

Narrated Mu'awiyah ibn AbuSufyan:

Mu'awiyah said to the Companions of the Prophet (peace be upon him): Do you know that the Apostle of Allah (peace be upon him) prohibited from doing so and so (and he prohibited from) riding on the skins of leopards? They said: Yes.

He again said: You know that he prohibited combining hajj and umrah. They replied: This we do not (know). He said: This was prohibited along with other things, but you forgot.

Book 10, Number 1793:

Narrated Al-Bara' ibn Azib:

I was with Ali (may Allah be pleased with him) when the Apostle of Allah (peace be upon him) appointed him to be the governor of the Yemen. I collected some ounces of gold during my stay with him.

When Ali returned from the Yemen to the Apostle of Allah (peace be upon him) he said: I found that Fatimah had put on coloured clothes and the smell of the perfume she had used was pervading the house. (He expressed his amazement at the use of coloured clothes and perfume.)

She said: What is wrong with you? The Apostle of Allah (peace be upon him) has ordered his companions to put off their ihram and they did so.

Ali said: I said to her: I raised my voice in talbiyah for which the Prophet (peace be upon him) raised his voice (i.e. I wore ihram for qiran). Then I came to the Prophet (peace be upon him).

He asked (me): How did you do? I replied: I raised my voice in talbiyah, for which the Prophet (peace be upon him) raised his voice. He said: I have brought the sacrificial animals with me and combined umrah and hajj. He said to me: Sacrifice sixty-seven or sixty-six camels (for me) and withhold for yourself thirty-three or thirty-four, and withhold a piece (of flesh) for me from every camel.

Book 10, Number 1794:

Narrated Umar ibn al-Khattab:

As-Subayy ibn Ma'bad said: I raised my voice in talbiyah for both of them (i.e. umrah and hajj). Thereupon Umar said: You were guided to the practice (sunnah) of your Prophet (peace be upon him).

Book 10, Number 1795:

Narrated As-Subayy ibn Ma'bad:

I was a Christian Bedouin; then I embraced Islam. I came to a man of my tribe, who was called Hudhaym ibn Thurmulah. I said to him. O brother, I am eager to wage war in the cause of Allah (i.e. jihad), and I find that both hajj and umrah are due from me. How can I combine them?

He said: Combine them and sacrifice the animal made easily available for you. I, therefore, raised my voice in talbiyah for both of them (i.e. umrah and hajj). When I reached al-Udhayb, Salman ibn Rabi'ah and Zayd ibn Suhan met me while I was raising my voice in talbiyah for both of them.

One of them said to the other: This (man) does not have any more understanding than his camel. Thereupon it was as if a mountain fell on me.

I came to Umar ibn al-Khattab (may Allah be pleased with him) and said to him: Commander of the Faithful, I was a Christian Bedouin, and I have embraced Islam. I am eager to wage war in the cause of Allah (jihad), and I found that both hajj and umrah were due from me. I came to a man of my tribe who said to me: Combine both of them and sacrifice the animal easily available for you. I have raised my voice in talbiyah for both of them.

Umar thereupon said to me: You have been guided to the practice (sunnah) of your Prophet) (peace be upon him).

Book 10, Number 1797:

Narrated Saburah:

Ar-Rabi' ibn Saburah said on the authority of his father (Saburah): We went out along with the Apostle of Allah (peace be upon him) till we reached Usfan, Suraqah ibn Malik al-Mudlaji said to him: Apostle of Allah, explain to us like the people as if they were born today. He said: Allah, the Exalted, has included this umrah in your hajj. When you come (to Mecca), and he who goes round the House (the Ka'bah), and runs between as-Safa and al-Marwah, is allowed to take off ihram except he who has brought the sacrificial animals with him.

Book 10, Number 1799:

Narrated Mu'awiyah:

Ibn Abbas said that Mu'awiyah told him: do you not know that I clipped the hair of the head of the Apostle of Allah (peace be upon him) with a broad iron arrowhead at al-Marwah? Al-Hasan added in his version: "during his hajj."

Book 10, Number 1804:

Narrated Bilal ibn al-Harith al-Muzani:

I asked: Apostle of Allah, is the (command of) cancelling hajj meant exclusively for us, or for others too? He replied: No, this is meant exclusively for you.

Book 10, Number 1806:

Narrated AbuRazin:

A man of Banu Amir said: Apostle of Allah, my father is very old, he cannot perform hajj and umrah himself nor can be ride on a mount. He said: Perform hajj and umrah on behalf of your father.

Book 10, Number 1807:

Narrated Abdullah ibn Abbas:

The Prophet (peace be upon him) heard a man say: Labbayk (always ready to obey) on behalf of Shubrumah. He asked: Who is Shubrumah? He replied: A brother or relative of mine. He asked: Have you performed hajj on your own behalf? He said: No. He said: perform hajj on your own behalf, then perform it on behalf of Shubrumah.

Book 10, Number 1809:

Narrated Jabir ibn Abdullah:

The Apostle of Allah (peace be upon him) raised his voice in talbiyah; he then mentioned the wordings of talbiyah like the tradition narrated by Ibn Umar. The people used to add the words dhal-ma'arij (the Possessor of ladders) and similar other words (to talbiyah) while the Prophet (peace be upon him) heard them utter these words, but he did not say anything to them.

Book 10, Number 1810:

Narrated as-Sa'ib al-Ansari:

Khalid ibn as-Sa'ib al-Ansari on his father's authority reported the Apostle of Allah (peace be upon him) as saying: Gabriel came to me and commanded me to order my Companions to raise their voices in talbiyah.

Book 10, Number 1813:

Narrated Abdullah ibn Abbas:

The Prophet (peace be upon him) said: A person who performs umrah should shout talbiyah till he touches the Black Stone.

Book 10, Number 1814:

Narrated Asma' bint AbuBakr:

We came out for performing hajj along with the Apostle of Allah (peace be upon him). When we reached al-Araj, the Apostle of Allah (peace be upon him) alighted and we also alighted. Aisha sat beside the Apostle of Allah (peace be upon him) and I sat beside my father (AbuBakr). The equipment and personal effects of AbuBakr and of the Apostle of Allah (peace be upon him) were placed with AbuBakr's slave on a camel. AbuBakr was sitting and waiting for his arrival. He arrived but he had no camel with him. He asked:

Where is your camel? He replied: I lost it last night. AbuBakr said: There was only one camel, even that you have lost. He then began to beat him while the Apostle of Allah (peace be upon him) was smiling and saying: Look at this man who is in the sacred state (putting on ihram), what is he doing?

Ibn AbuRizmah said: The Apostle of Allah (peace be upon him) spoke nothing except the words: Look at this man who is in the sacred state (wearing ihram), what is he doing? He was smiling (when he uttered these words).

Book 10, Number 1815:

Narrated Ya'la ibn Umayyah:

A man came to the Prophet (peace be upon him) when he was at al-Ji'ranah. He was wearing perfume or the mark of saffron was on him and he was wearing a tunic.

He said: Apostle of Allah, what do you command me to do while performing my Umrah. In the meantime, Allah, the Exalted, sent a revelation to the Prophet (peace be upon him).

When he (the Prophet) came to himself gradually, he asked: Where is the man who asking about umrah? (When the man came) he (the Prophet) said: Wash the perfume which is on you, or he said: (Wash) the mark of saffron (the narrator is doubtful), take off the tunic, then do in your umrah as you do in your hajj.

Book 10, Number 1826:

Narrated Aisha, Ummul Mu'minin:

We were proceeding to Mecca along with the Prophet (peace be upon him). We pasted on our foreheads the perfume known as sakk at the time of wearing ihram. When one of us perspired, it (the perfume) came down on her face. The Prophet (peace be upon him) saw, but did not forbid it.

Book 10, Number 1827:

Narrated Aisha, Ummul Mu'minin:

Salim ibn Abdullah said: Abdullah ibn Umar used to do so, that is to say, he would cut the shoes of a woman who put on ihram; then Safiyyah, daughter of AbuUbayd, reported to him that Aisha (may Allah be pleased with her) narrated to her that the Apostle of Allah (peace be upon him) gave licence

to women in respect of the shoes (i.e. women are not required to cut the shoes). He, therefore, abandoned it.

Book 10, Number 1829:

Narrated Aisha, Ummul Mu'minin:

Riders would pass us when we accompanied the Apostle of Allah (peace be upon him) while we were in the sacred state (wearing ihram). When they came by us, one of us would let down her outer garment from her head over her face, and when they had passed on, we would uncover our faces.

Book 10, Number 1832:

Narrated Abdullah ibn Abbas:

The Apostle of Allah (peace be upon him) had himself cupped in his head when he was in the sacred state (wearing ihram due to a disease from which he was suffering.

Book 10, Number 1833:

Narrated Anas ibn Malik:

The Apostle of Allah (peace be upon him) had himself cupped on the surface of his foot because of a pain in it while he was in the sacred state (wearing ihram).

Book 10, Number 1844:

Narrated AbuSa'id al-Khudri:

The Prophet (peace be upon him) was asked which of the creatures a pilgrim in sacred state could kill. He replied: The snake, the scorpion, the rat; he should drive away the pied crow, but should not kill it; the biting dog, the kite, and any wild animal which attacks (man).

Book 10, Number 1845:

Narrated Ali ibn AbuTalib:

Abdullah ibn al-Harith reported on the authority of his father al-Harith: (My father) al-Harith was the governor of at-Ta'if under the caliph Uthman. He prepared food for Uthman which contained birds and the flesh of wild ass. He sent it to Ali (may Allah be pleased with him). When the Messenger came to him he was beating leaves for camels and shaking them off with his hand. He said to him: Eat it. He replied: Give it to the people who are not in sacred state; we are wearing ihram. I adjure the people of Ashja' who are present here. Do you know that a man presented a wild

ass to the Apostle of Allah (peace be upon him) while he was in ihram? But he refused to eat from it. They said: Yes.

Book 10, Number 1847:

Narrated Jabir ibn Abdullah:

I heard the Apostle of Allah (peace be upon him) say: The game of the land is lawful for you (when you are wearing ihram) as long as you do not hunt it or have it hunted on your behalf.

Book 10, Number 1854:

Narrated Ka'b ibn Ujrah:

The Apostle of Allah (peace be upon him) came upon him (during their stay) at al-Hudaybiyyah. He then narrated the rest of the tradition. This version adds: "He asked: Do you have a sacrificial animal? He replied: No. He then said: Fast three days or give three sa's of dates to six poor people, giving one sa' to every two persons."

Book 10, Number 1855:

Narrated Ka'b ibn Ujrah:

A man from the Ansar said on the authority of Ka'b ibn Ujrah that he was feeling pain in his head (due to lice); so he shaved his head. The Prophet (peace be upon him) ordered him to sacrifice a cow as offering.

Book 10, Number 1858:

Narrated al-Hajjaj ibn Amr:

The Prophet (peace be upon him) said: If anyone breaks (a leg) or becomes lame or falls ill. He then narrated the tradition to the same effect. The narrator Salamah ibn Shabib said: Ma'mar narrated (this tradition) to us.

Book 10, Number 1859:

Narrated Abdullah Ibn Abbas:

Maymun ibn Mahran said: I came out to perform umrah in the year when the people of Syria besieged Ibn az-Zubayr at Mecca. Some people of my tribe sent sacrificial animals with me as an offering. When we reached the people of Syria, they stopped us from entering the sacred territory. I, therefore, sacrificed the animals at the same spot. I then took off ihram and returned.

Next year I came out to make an atonement for my umrah. I came to Ibn Abbas and asked him (about it). He said: Bring a new sacrificial animal, for the Apostle of Allah (peace be upon him) ordered his companions to bring fresh sacrificial animals for the umrah of atonement in lieu of the animals they had sacrificed in the year of al-Hudaybiyyah.

Book 10, Number 1865:

Narrated Jabir ibn Abdullah:

was asked about a man who looks at the House (the Ka'bah) and raises his hands (for prayer). He replied: I did not find anyone doing this except the Jews. We performed hajj along with the Apostle of Allah (peace be upon him), but he did not do so.

Book 10, Number 1867:

Narrated AbuHurayrah:

The Apostle of Allah (peace be upon him) came an entered Mecca, and after the Apostle of Allah (peace be upon him) had gone forward to the Stone, and touched it, he went round the House (the Ka'bah). He then went to as-Safa and mounted it so that he could look at the House. Then he raised his hands began to make mention of Allah as much as he wished and make supplication. The narrator said: The Ansar were beneath him. The narrator Hashim said: He prayed and praised Allah and asked Him for what he wished to ask.

Book 10, Number 1870:

Narrated Aisha, Ummul Mu'minin:

Ibn Umar was informed about the statement of Aisha that a part of al-Hijr is included in the magnitude of the Ka'bah. Ibn Umar said: By Allah, I think that she must have heard it from the Apostle of Allah (peace be upon him). I think that the Apostle of Allah (peace be upon him) had not given up touching both of them but for the reason that they were not on the foundation of the House (the Ka'bah), nor did the people circumambulate (the House) beyond al-Hijr for this reason.

Book 10, Number 1873:

Narrated Safiyyah, daughter of Shaybah:

When the Apostle of Allah (peace be upon him) had some rest at Mecca in the year of its Conquest, he performed circumambulation on a camel and touched the corner (black Stone) with a crooked stick in his hand. She said: I was looking at him.

Book 10, Number 1878:

Narrated Ya'la:

The Apostle of Allah (peace be upon him) went round the House (the Ka'bah) wearing a green Yamani mantle under his right armpit with the end over his left shoulder.

Book 10, Number 1879:

Narrated Abdullah ibn Abbas:

The Apostle of Allah (peace be upon him) and his Companions performed umrah from al-Ji'ranah. They went quickly round the House (the Ka'bah) moving their shoulders) proudly. They put their upper garments under their armpits and threw the ends over their left shoulders.

Book 10, Number 1882:

Narrated Umar ibn al-Khattab:

Aslam said: I heard Umar ibn al-Khattab say: What is the need of walking proudly (ramal) and moving the shoulders (while going round the Ka'bah)? Allah has now strengthened Islam and obliterated disbelief and the infidels. In spite of that we shall not forsake anything that we used to do during the time of the Apostle of Allah (peace be upon him).

Book 10, Number 1883:

Narrated Aisha, Ummul Mu'minin:

The Apostle of Allah (peace be upon him) said: Going round the House (the Ka'bah), running between as-Safa and lapidation of the pillars are meant for the remembrance of Allah.

Book 10, Number 1884:

Narrated Abdullah ibn Abbas:

The Prophet (peace be upon him) wore the mantle under his right armpit with the end over his left shoulder, and touched the corner (Black Stone), then uttered "Allah is most great" and walked proudly in three circuits of circumambulation. When they (the Companions) reached the Yamani corner, and disappeared from the eyes of the Quraysh, they walked as usual; When they appeared before them, they walked proudly with rapid strides. Thereupon the Quraysh said: They look to be the deer (that are jumping). Ibn Abbas said: Hence this became the sunnah (model behaviour of the Prophet).

Book 10, Number 1885:

Narrated Abdullah ibn Abbas:

The Apostle of Allah (peace be upon him) and his Companions performed umrah from al-Ji'ranah and walked proudly with rapid strides round the House (the Ka'bah) in three circuits and walked as usual in four circuits.

Book 10, Number 1887:

Narrated Abdullah ibn as-Sa'ib:

I heard the Apostle of Allah (peace be upon him) say between the two corners: O Allah, bring us a blessing in this world and a blessing in the next and guard us from punishment of Hell.

Book 10, Number 1889:

Narrated Jubayr ibn Mut'im:

The Prophet (peace be upon him) said: Do not prevent anyone from going round this House (the Ka'bah) and from praying any moment he desires by day or by night. The narrator Fadl (ibn Ya'qub) said: The Apostle of Allah (peace be upon him) said: Banu Abdu Munaf, do not stop anyone.

Book 10, Number 1891:

Narrated Aisha, Ummul Mu'minin:

The Companions of the Apostle of Allah (peace be upon him) who accompanied him did not go round the Ka'bah till they threw pebbles at the Jamrah (pillar at Mina).

Book 10, Number 1893:

Narrated AbdurRahman ibn Safwan:

When the Apostle of Allah (peace be upon him) conquered Mecca, I said (to myself): I shall put on my clothes, and my house lay on the way, I shall watch how the Apostle of Allah (peace be upon him) behaves. So I went out. I saw that the Prophet (peace be upon him) and his Companions had come out from the Ka'bah and embraced the House (the Ka'bah) from its entrance (al-Bab) to al-Hatim. They placed their cheek on the House (the Ka'bah) while the Apostle of Allah (peace be upon him) was amongst them.

Book 10, Number 1894:

Narrated Abdullah ibn Amr ibn al-'As:

Shu'ayb ibn Abdullah said: I went round the Ka'bah along with Abdullah ibn Amr. When we came behind the Ka'bah I asked: Do you not seek refuge? He uttered the words: I seek refuge in Allah from the Hell-fire. He then went (farther) and touched the Black Stone, and stood between the corner (Black Stone) and the entrance of the Ka'bah. He then placed his breast, his face, his hands and his palms in this manner, and he spread them, and said: I saw the apostle of Allah (peace be upon him) doing like this.

Book 10, Number 1895:

Narrated Abdullah ibn Abbas:

Abdullah ibn as-Sa'ib reported on the authority of his father as-Sa'ib that he used to lead Ibn Abbas (when he become blind) and make him stand in the third corner that was adjacent to the corner (Black Stone) near the entrance of the Ka'bah. Ibn Abbas used to say: Has it been reported to you that the Apostle of Allah (peace be upon him) would pray in this place. He would reply: Yes. He then used to stand (there) and pray.

Book 10, Number 1899:

Narrated Abdullah ibn Umar:

Kathir ibn Jamhan said: A man asked Abdullah ibn Umar between as-Safa and al-Marwah: AbdurRahman, I see you walking while the people are running (between as-Safa and al-Marwah)? He replied: If I walk, I saw the Apostle of Allah (peace be upon him) running. I am too old.

Book 10, Number 1906:

Narrated Abdullah ibn Abbas:

The Apostle of Allah (peace be upon him) offered the noon prayer on the 8th of Dhul-Hijjah (Yawm at-Tarwiyah) and dawn prayer on the 9th of Dhul-Hijjah (Yawm al-Arafah) in Mina.

Book 10, Number 1909:

Narrated Abdullah ibn Umar:

When al-Hajjaj killed Ibn Zubayr, he sent a message to Ibn Umar asking him: At which moment the Apostle of Allah (peace be upon him) used to proceed (to Arafat) this day? He replied: When it happens so, we shall proceed. When Ibn Umar intended to proceed, the people said: The sun did not decline. He (Ibn Umar) asked: Did it decline? They replied: It did not decline. When they said that the sun had declined, he proceeded.

Book 10, Number 1911:

Narrated Nubayt:

Nubayt had seen the Prophet (peace be upon him) in Arafat.

Book 10, Number 1912:

Narrated Khalid ibn Hudhah:

Al-Adda' ibn Khalid ibn Hudhah said: I saw the Apostle of Allah (peace be upon him) on 9 Dhul-Hijjah on a camel standing at the stirrups.

Book 10, Number 1914:

Narrated Ibn Mirba' al-Ansari:

Yazid ibn Shayban said: We were in a place of stationing at Arafat which Amr (ibn Abdullah) thought was very far away from where the imam was stationing, when Ibn Mirba' al-Ansari came to us and told (us): I am a messenger for you from the Apostle of Allah (peace be upon him). He tells you: Station where you are performing your devotions for you are an heir to the heritage of Abraham.

Book 10, Number 1917:

Narrated Ali ibn AbuTalib:

The Prophet then took up Usamah behind him (on the camel), and drove the camel at a quick pace. The people were beating their camels right and left, but he did not pay attention to them; he was saying: O people, preserve a quiet demeanour. He proceeded (from Arafat) when the sun had set.

Book 10, Number 1924:

Narrated Abdullah ibn Umar:

Abdullah ibn Malik said: I offered three rak'ahs of the sunset prayer and two rak'ahs of the night prayer along with Ibn Umar. Thereupon Malik ibn al-Harith said: What is this prayer? He said: I offered these prayers along with the Apostle of Allah (peace be upon him) in this place with a single iqamah.

Book 10, Number 1930:

Narrated Ali ibn AbuTalib:

When the morning came, the Prophet (peace be upon him) stood at the mountain Quzah and said: This is Quzah, and this is a place of stationing, and the whole of al-Muzdalifah is a place of stationing. I sacrificed the animals here, and the whole of Mina is a place of sacrifice. So sacrifice in your dwellings.

Book 10, Number 1933:

Narrated Umar ibn al-Khattab:

The Arabs in the pre-Islamic period did not return from al-Muzdalifah till they saw sunlight at the mountain Thabir. The Prophet (peace be upon him) opposed them and returned before the sunrise.

Book 10, Number 1935:

Narrated Abdullah ibn Abbas:

The Apostle of Allah (peace be upon him) sent ahead some boys from Banu AbdulMuttalib on donkeys on the night of al-Muzdalifah. He began to pat our thighs (out of love) and said: O young! boys do not throw pebbles at the jamrah till the sun rises.

Book 10, Number 1936:

Narrated Abdullah ibn Abbas:

The Apostle of Allah (peace be upon him) used to send ahead the weak members of his family in darkness (to Mina), and command them not to throw pebbles at jamrahs until the sun rose.

Book 10, Number 1937:

Narrated Aisha, Ummul Mu'minin:

The Prophet (peace be upon him) sent Umm Salamah on the night before the day of sacrifice and she threw pebbles at the jamrah before dawn. She hastened (to Mecca) and performed the circumambulation. That day was the one the Apostle of Allah (peace be upon him) spent with her.

Book 10, Number 1938:

Narrated Asma:

Ata' said: A reporter reported to me about Asma' that she threw pebbles at the jamrah at night. I said: We threw pebbles (at the jamrah) at night. She said: We used to do so in the lifetime of the Apostle of Allah (peace be upon him).

Book 10, Number 1939:

Narrated Jabir ibn Abdullah:

The Apostle of Allah (peace be upon him) hastened from al-Muzdalifah with a quite demeanour and ordered them (the people) to throw small pebbles and he hastened in the valley (wadi) of Muhassir.

Book 10, Number 1940:

Narrated Abdullah ibn Umar:

The Apostle of Allah (peace be upon him) halted on the day of sacrifice between the jamrahs (pillars at Mina) during hajj which he performed. He asked: Which is this day? They replied: This is the day of sacrifice. He said: This is the day of greater hajj.

Book 10, Number 1942:

Narrated AbuBakrah:

The Prophet (peace be upon him) gave a sermon during his hajj and said: Time has completed a cycle and assumed the form of the day when Allah created the heavens and the earth. The year contains twelve months of which four are sacred, three of them consecutive, viz. Dhul-Qa'dah, Dhul-Hijjah and Muharram and also Rajab of Mudar which comes between Jumadah and Sha'ban.

Book 10, Number 1944:

Narrated AbdurRahman Ya'mar ad-Dayli:

I came to the Holy Prophet (peace be upon him) when he was in Arafat. Some people or a group of people came from Najd. They commanded someone (to ask the Prophet about hajj).

So he called the Apostle of Allah (peace be upon him), saying: How is the hajj done? He (the Prophet) ordered a man (to reply). He shouted loudly: The hajj, the hajj is on the day of Arafah. If anyone comes over there before the dawn prayer on the night of al-Muzdalifah, his hajj will be complete. The period of halting at Mina is three days. Then whoever hastens (his departure) by two days, it is no sin for him, and whoever delays it there is no sin for him.

The narrator said: He (the Prophet) then put a man behind him on the camel. He began to proclaim this loudly.

Book 10, Number 1945:

Narrated Urwah ibn Mudarris at-Ta'i:

I came to the Apostle of Allah (peace be upon him) at the place of halting, that is, al-Muzdalifah. I said: I have come from the mountains of Tayy. I fatigued my mount and fatigued myself. By Allah, I found no hill (on my way) but I halted there. Have I completed my hajj? The Apostle of Allah (peace be upon him) said: Anyone who offers this prayer along with us and comes over to Arafat before it by night or day will complete his hajj and he may wash away the dirt (of his body).

Book 10, Number 1946:

Narrated A man from the Companions of the Prophet:

AbdurRahman ibn Mu'adh said that he heard a man from the Companions of the Prophet (peace be upon him) say: The Prophet (peace be upon him) addressed the people at Mina and he made them stay in their dwellings. He then said: The Muhajirun (Emigrants) should stay here, and he made a sign to the right side of the qiblah, and the Ansar (the Helpers) here, and he made a sign to the left side of the qiblah; the people should stay around them.

Book 10, Number 1947:

Narrated Two men from Banu Bakr:

Ibn AbuNajih reported from his father on the authority of two men from Banu Bakr who said: We saw the Apostle of Allah (peace be upon him) addressing (the people) in the middle of the tashriq days when we were staying near his mount. This is the address of the Apostle of Allah (peace be upon him) which he gave at Mina.

Book 10, Number 1948:

Narrated Sarra' daughter of Nabhan:

She was mistress of a temple in pre-Islamic days. She said: The prophet (peace be upon him) addressed us on the second day of sacrifice (yawm ar-ru'us) and said: Which is this day? We said: Allah and His Apostle are better aware. He said: Is this not the middle of the tashriq days?

Book 10, Number 1949:

Narrated Harmas ibn Ziyad al-Bahili:

I saw the Prophet (peace be upon him) addressing the people on his she-camel al-Adba', on the day of sacrifice at Mina.

Book 10, Number 1951:

Narrated Rafi' ibn Amr al-Muzani:

I saw the Apostle of Allah (peace be upon him) addressing the people at Mina (on the day of sacrifice) when the sun rose high (i.e. in the forenoon) on a white mule, and Ali (Allah be pleased with him) was interpreting on his behalf; some people were standing and some sitting.

Book 10, Number 1952:

Narrated AbdurRahman ibn Mu'adh at-Taymi:

The Apostle of Allah (peace be upon him) addressed us when we were at Mina. Our ears were open and we were listening to what he was saying, while we were in our dwellings. He began to teach them the rites of hajj till he reached the injunction of throwing pebbles at the Jamrahs (pillars at Mina). He put his forefingers in his ears and said: (Throw small pebbles. He then commanded the Emigrants (Muhajirun) to station themselves. They stationed themselves before the mosque. He then commanded the Helpers (Ansar) to encamp. They encamped behind the mosque. Thereafter the people encamped.

Book 10, Number 1953:

Narrated Abdullah ibn Umar:

Ibn Jurayj asked Ibn Umar: We sell the property of the people; so one of us goes to Mecca and passes the night there with the property (during the stay at Mina). He said: The Apostle of Allah (peace be upon him) used to pass night and day at Mina.

Book 10, Number 1956:

Narrated Az-Zuhri:

Uthman prayed four rak'ahs at Mina because he resolved to stay there after hajj.

Book 10, Number 1957:

Narrated Ibrahim:

Uthman prayed four rak'ahs (at Mina) for he made it his home (for settlement).

Book 10, Number 1958:

Narrated Az-Zuhri:

When Uthman placed his property at at-Ta'if and intended to settle there, he prayed four rak'ahs. The rulers after him followed the same practice.

Book 10, Number 1959:

Narrated Az-Zuhri:

Uthman offered complete prayer at Mina for the sake of bedouins who attended (hajj) in large numbers that year. He led the people four rak'ahs in prayer in order to teach them that the prayer (i.e. noon or afternoon prayer) essentially contained four rak'ahs.

Book 10, Number 1960:

Narrated Harithah ibn Wahb al-Khuza'i,:

I prayed along with the Apostle of Allah (peace be upon him) at Mina and the people gathered there in large numbers. He led us two rak'ahs in prayer in the Farewell Pilgrimage.

Book 10, Number 1962:

Narrated Umm Jandab al-Azdiyyah:

I saw the Apostle of Allah (peace be upon him) near the Jamrat al-Aqabah (the third or last pillar) riding (on a camel) and I saw a pebble between his fingers. He threw the pebbles and the people also threw (stones at the Jamrah).

Book 10, Number 1963:

Narrated Umm Jandab al-Azdiyyah:

The aforesaid tradition (No 1963) has also been transmitted by Yazid ibn AbuZiyad with a different chain of narrators.

This version adds the words: He (the Prophet) did not stand near it (the jamrah).

Book 10, Number 1964:

Narrated Abdullah ibn Umar:

Nafi' reported on the authority of Ibn Umar. He (ibn Umar) used to come (to Mina) and threw pebbles three days after the day of sacrifice walking when arriving and returning (both ways). He reported that the Prophet (peace be upon him) used to do so.

Book 10, Number 1970:

Narrated Asim ibn Adi:

The Apostle of Allah (peace be upon him) gave permission to the herdsmen of the camels not to pass night at Mina and asked them to throw pebbles on the day of sacrifice, and to throw pebbles at the jamrahs the next day and the following two days, and on the day of their return.

Book 10, Number 1971:

Narrated Asim ibn Adi:

The Apostle of Allah (peace be upon him) permitted the herdsmen of the camel to lapidate the the jamrahs one day and omit one day.

Book 10, Number 1972:

Narrated Abdullah ibn Abbas:

AbuMijlaz said: I asked Ibn Abbas about a thing concerning the throwing of stones at the jamrahs. He said: I do not know whether the Apostle of Allah (peace be upon him) threw six or seven pebbles.

Book 10, Number 1973:

Narrated Aisha, Ummul Mu'minin:

The Apostle of Allah (peace be upon him) said: When one of you throws pebbles at the last jamrah (Jamrat al-Aqabah), everything becomes lawful for him except women (sexual intercourse).

Book 10, Number 1979:

Narrated Abdullah ibn Abbas:

The Prophet (peace be upon him) said: Shaving is not a duty laid on women; only clipping the hair is incumbent on them.

Book 10, Number 1980:

Narrated Abdullah ibn Abbas:

The Prophet (peace be upon him) said: Shaving is not a duty laid on women; only clipping the hair is incumbent on them.

Book 10, Number 1982:

Narrated Abdullah ibn Abbas:

By Allah, the Apostle of Allah (peace be upon him) did not make Aisha perform umrah during Dhul-Hijjah but to discontinue the practice of the idolaters (in Arabia before Islam), for this clan of

Quraysh and those who followed them used to say: When the fur of the camel abounds, and the wounds on the back of the camels are recovered and the month of Safar begins, umrah becomes lawful for one who performs umrah. They considered performing umrah unlawful till the months of Dhul-Hijjah and al-Muharram passed away.

Book 10, Number 1983:

Narrated Umm Ma'qil:

AbuBakr ibn AbdurRahman said: The messenger of Marwan whom he sent to Umm Ma'qil reported to me.

She said: AbuMa'qil accompanied the Apostle of Allah (peace be upon him) during hajj. When he came (to her) she said: You know that hajj is incumbent on me. They walked until they visited him (i.e. the Prophet) and she asked (him): Apostle of Allah, hajj is due from me, and AbuMa'qil has a camel.

AbuMa'qil said: She spoke the truth, I have dedicated it to the cause of Allah.

The Apostle of Allah (peace be upon him) said: Give it to her, that is in the cause of Allah. So he gave the camel to her.

She then said: Apostle of Allah, I am a woman who has become aged and ill. Is there any action which would be sufficient for me as my hajj?

He replied: umrah performed during Ramadan is sufficient as hajj.

Book 10, Number 1984:

Narrated Umm Ma'qil:

When the Apostle of Allah (peace be upon him) performed the Farewell Pilgrimage, and we had a camel, AbuMa'qil dedicated it to the cause of Allah. Then we suffered from a disease, and AbuMa'qil died. The Prophet (peace be upon him) went out (for hajj). When he finished the hajj, I came to him.

He said (to me): Umm Ma'qil, what prevented you from coming out for hajj along with us?

She said: We resolved (to do so), but AbuMa'qil died. We had a camel on which we could perform hajj, but AbuMa'qil had bequeathed it to the cause of Allah.

He said: Why did you not go out (for hajj) upon it, for hajj is in the cause of Allah? If you miss this hajj along with us, perform umrah during Ramadan, for it is like hajj.

She used to say: hajj is hajj, and umrah is umrah. The Apostle of Allah (peace be upon him) said it to me: I do not know whether it was peculiar to me.

Book 10, Number 1985:

Narrated Abdullah Ibn Abbas:

The Apostle of Allah (peace be upon him) intended to perform hajj.

A woman said to her husband: Let me perform hajj along with the Apostle of Allah (peace be upon him).

He said: I have nothing on which I can let you perform hajj. She said: You may perform hajj on your such-and-such camel. He said: That is dedicated to the cause of Allah, the Exalted. He then came to the Apostle of Allah (peace be upon him) and said: My wife has conveyed her greetings and the blessings of Allah to you. She has asked about performing hajj along with you. She said (to me): Let me perform hajj with the Apostle of Allah (peace be upon him). I said (to her): I have nothing upon which I can let you perform hajj. She said: Let me perform hajj on your such-and-such camel. I said: That is dedicated to the cause of Allah, The Exalted.

He replied: If you let her perform hajj on it, that would be in the cause of Allah.

He said: She has also requested me to ask you: What is that action which is equivalent to performing hajj with you?

The Apostle of Allah (peace be upon him) said: Convey my greetings, the mercy of Allah and His blessings to her and tell her that umrah during Ramadan is equivalent to performing hajj along with me.

Book 10, Number 1986:

Narrated Aisha, Ummul Mu'minin:

The Apostle of Allah (peace be upon him) performed two umrahs: one umrah in Dhul-Qa'dah, and the other in Shawwal.

Book 10, Number 1988:

Narrated Abdullah ibn Abbas:

The Apostle of Allah (peace be upon him) performed four umrahs, viz. umrah al-Hudaybiyyah; the second is the one when they (the Companions) were agreed upon performing umrah next year; the third is umrah performed from al-Ji'ranah; the fourth is the one which he combined with his hajj.

Book 10, Number 1990:

Narrated AbdurRahman ibn AbuBakr:

Hafsah, daughter of AbdurRahman ibn AbuBakr, reported on the authority of her father: The Apostle of Allah (peace be upon him) said to AbdurRahman: AbdurRahman, put your sister Aisha on the back of the camel behind you and make her perform umrah from at-Tan'im. When you come down from the hillock (in at-Tan'im), she must wear (ihram for umrah), for this is an umrah accepted (by Allah).

Book 10, Number 1991:

Narrated Muharrish al-Ka'bi:

The Prophet (peace be upon him) entered al-Ji'ranah. He came to the mosque (there) and prayed as long as Allah desired; he then wore ihram. Then he rode his camel and faced Batn Sarif till he reached the way which leads to Medina. He returned from Mecca (at night to al-Ji'ranah) as if he had passed the night at Mecca.

Book 10, Number 1992:

Narrated Abdullah ibn Abbas:

The Apostle of Allah (peace be upon him) stayed (at Mecca) for three days during umrah for atonement ('Umrat al-Qada')

Book 10, Number 1994:

Narrated Umm Salamah, Ummul Mu'minin:

The night which the Apostle of Allah (peace be upon him) passed with me was the one that followed the day of sacrifice. He came to me and Wahb ibn Zam'ah also visited me. A man belonging to the lineage of AbuUmayyah accompanied him. Both of them were wearing shirts.

The Apostle of Allah (peace be upon him) said to Wahb: Did you perform the obligatory circumambulation (Tawaf az-Ziyarah), AbuAbdullah?

He said: No, by Allah Apostle of Allah.

He (the Prophet) said: Take off your shirt. He then took it off over his head, and his companion too took his shirt off over his head.

He then asked: And why (this), Apostle of Allah? He replied: On this day you have been allowed to take off ihram when you have thrown the stones at the jamrahs, that is, everything prohibited during the state of ihram is lawful except intercourse with a woman. If the evening comes before you go round this House (the Ka'bah) you will remain in the sacred state (i.e. ihram), just like the state in which you were before you threw stones at the jamrahs, until you perform the circumambulation of it (i.e. the Ka'bah).

Book 10, Number 1995:

Narrated Aisha, Ummul Mu'minin ; Abdullah Ibn Abbas:

The Prophet (peace be upon him) postponed the circumambulation on the day of sacrifice till the night.

Book 10, Number 1996:

Narrated Abdullah ibn Abbas:

The Prophet (peace be upon him) did not walk quickly (ramal) in the seven rounds of the last circumambulation (Tawaf al-Ifadah).

Book 10, Number 1999:

Narrated Umar ibn al-Khattab:

Al-Harith ibn Abdullah ibn Aws said: I came to Umar ibn al-Khattab and asked him about a woman who has performed the (obligatory) circumambulation on the day of sacrifice, and then she menstruates. He said: She must perform the last circumambulation of the House (the Ka'bah). Al-Harith said: The Apostle of Allah (peace be upon him) told me the same thing. Umar said: May your hands fall down! You asked me about a thing that you had asked the Apostle of Allah (peace be upon him) so that I might oppose him.

Book 10, Number 2000:

Narrated Aisha, Ummul Mu'minin:

I put on ihram for umrah at at-Tan'im and I entered (Mecca) and performed my umrah as an atonement. The Apostle of Allah (peace be upon him) waited for me at al-Abtah till I finished it. He commanded the people to depart. The Apostle of Allah (peace be upon him) came to the House (the Ka'bah), went round it and went out (i.e. left for Medina).

Book 10, Number 2002:

Narrated AbdurRahman ibn Tariq:

AbdurRahman reported on the authority of his mother: When the Apostle of Allah (peace be upon him) passed any place from the house of Ya'la,--the narrator Ubaydullah forgot its name--he faced the House (the Ka'bah) and supplicated.

Book 10, Number 2011:

Narrated Al-Muttalib ibn AbuWida'ah:

Al-Muttalib saw that the Prophet (peace be upon him) was praying at the place adjacent to the gate of Banu Sahm and the people were passing before him, and there was no covering (sutrah) between them. The narrator Sufyan said: There was no covering between him and the Ka'bah.

Book 10, Number 2014:

Narrated Aisha, Ummul Mu'minin:

I said: Apostle of Allah, should we not build a house or a building which shades you from the sun? He replied: No, it is a place for the one who reaches there earlier.

Book 10, Number 2015:

Narrated Ya'la ibn Umayyah:

The Prophet (peace be upon him) said: Hoarding up food (to sell it at a high price) in the sacred territory is a deviation (from right to wrong).

Book 10, Number 2023:

Narrated Aisha, Ummul Mu'minin:

I liked to enter the House (the Ka'bah) and pray therein. The Apostle of Allah (peace be upon him) caught me by hand and admitted me to al-Hijr. He then said: Pray in al-Hijr when you intend to enter the House (the Ka'bah), for it is a part of the House (the Ka'bah). Your people shortened it when they built the Ka'bah, and they took it out of the House.

Book 10, Number 2024:

Narrated Aisha, Ummul Mu'minin:

The Prophet (peace be upon him) went out from me, while he was happy, but he returned to me while he was sad. He said: I entered the Ka'bah, I know beforehand about my affair what I have come to know later I would not have entered it. I am afraid I have put my community to hardship.

Book 10, Number 2025:

Narrated Uthman (ibn Talhah al-Hajabi):

Al-Aslamiyyah said: I said to Uthman ibn Talhah al-Hajabi): What did the Apostle of Allah (peace be upon him) say to you when he called you? He said: (The Prophet said:) I forgot to order you to

cover the two horns (of the lamb), for it is not advisable that there should be anything in the House (the Ka'bah) which diverts the attention of the man at prayer. Ibn as-Sarh said: The name of my maternal uncle is Musafi' ibn Shaybah.

Book 10, Number 2027:

Narrated Az-Zubayr:

When we came along with the Apostle of Allah (peace be upon him) from Liyyah and we were beside the lote tree, the Apostle of Allah (peace be upon him) stopped at the end of al-Qarn al-Aswad opposite to it. He then looked at Nakhb or at its valley. He stopped and all the people stopped. He then said: The game of Wajj and its thorny trees are unlawful made unlawful for Allah. This was before he alighted at at-Ta'if and its fortress for Thaqif.

Book 10, Number 2030:

Narrated Ali ibn AbuTalib:

The Prophet (peace be upon him) said: Its (Medina's) fresh grass is not to be cut, its game is not to be driven away, and things dropped in it are to be picked up by one who publicly announces it, and it is not permissible for any man to carry weapons in it for fighting, and it is not advisable that its trees are cut except what a man cuts for the fodder of his camel.

Book 10, Number 2032:

Narrated Sa'd ibn AbuWaqqas:

Sulayman ibn AbuAbdullah said: I saw Sa'd ibn AbuWaqqas seized a man hunting in the sacred territory of Medina which the Apostle of Allah (peace be upon him) had declared to be sacred. He took away his clothes from him. His patrons came to him and spoke to him about it, but he replied: The Apostle of Allah (peace be upon him) declared this territory to be sacred, saying: If anyone catches someone hunting in it he should take away from him his clothes. So I shall not return to you a provision which the Apostle of Allah (peace be upon him) has given me, but if you wish I shall pay you its price.

Book 10, Number 2034:

Narrated Jabir ibn Abdullah:

The Prophet (peace be upon him) said: The leaves should not be beaten off and the trees should not be cut in the protected land of the Apostle of Allah (peace be upon him), but the leaves can be beaten off softly.

Book 10, Number 2036:

Narrated AbuHurayrah:

The Prophet (peace be upon him) said: If any one of you greets me, Allah returns my soul to me and I respond to the greeting.

Book 10, Number 2037:

Narrated AbuHurayrah:

The Prophet (peace be upon him) said: Do not make your houses graves, and do not make my grave a place of festivity. But invoke blessings on me, for your blessings reach me wherever you may be.

Book 10, Number 2038:

Narrated Talhah ibn Ubaydullah:

Rabi'ah ibn al-Hudayr said: I did not hear Talhah ibn Ubaydullah narrating any tradition from the Apostle of Allah (peace be upon him) except one tradition. I (Rabi'ah ibn AbuAbdurRahman) asked: What is that? He said: We went out along with the Apostle of Allah (peace be upon him) who was going to visit the graves of the martyrs. When we ascended Harrah Waqim, and then descended from it, we found there some graves at the turning of the valley. We asked: Apostle of Allah, are these the graves of our brethren? He replied: Graves of our companions. When we came to the graves of martyrs, he said: These are the graves of our brethren.

Book 10, Number 2040:

Narrated Malik:

One should not exceed al-Mu'arras when one returns to Medina until one prays there as much as one wishes, for I have been informed that the Apostle of Allah (peace be upon him) halted there at night.

Book 11: Marriage (Kitab Al-Nikah)

Book 11, Number 2044:

Narrated Abdullah ibn Abbas:

A man came to the Prophet (peace be upon him), and said: My wife does not prevent the hand of a man who touches her. He said: Divorce her. He then said: I am afraid my inner self may covet her. He said: Then enjoy her.

Book 11, Number 2045:

Narrated Ma'qil ibn Yasar:

A man came to the Prophet (peace be upon him) and said: I have found a woman of rank and beauty, but she does not give birth to children. Should I marry her? He said: No. He came again to him, but he prohibited him. He came to him third time, and he (the Prophet) said: Marry women who are loving and very prolific, for I shall outnumber the peoples by you.

Book 11, Number 2046:

Narrated Abdullah ibn Amr ibn al-'As:

Marthad ibn AbuMarthad al-Ghanawi used to take prisoners (of war) from Mecca (to Medina). At Mecca there was a prostitute called Inaq who had illicit relations with him. (Marthad said:) I came to the Prophet (peace be upon him) and said to him: May I marry Inaq, Apostle of Allah? The narrator said: He kept silence towards me. Then the verse was revealed:"....and the adulteress none shall marry save and adulterer or an idolater." He called me and recited this (verse) to me, and said: Do not marry her.

Book 11, Number 2047:

Narrated AbuHurayrah:

The Prophet (peace be upon him) said: The adulterer who has been flogged shall not marry save the one like him. AbuMa'mar said: Habib al-Mu'allim narrated (this tradition) to us on the authority of Amr ibn Shu'ayb.

Book 11, Number 2050:

Narrated Aisha, Ummul Mu'minin:

The Prophet (peace be upon him) said: What is unlawful by reason of consanguinity is unlawful by reason of fosterage.

Book 11, Number 2052:

Narrated Aisha, Ummul Mu'minin:

Aflah ibn AbulQu'ays entered upon me. I hid myself from him. He said: You are hiding yourself from me while I am your paternal uncle. She said: I said: From where? He said: The wife of my brother suckled you. She said: The woman suckled me and not the man. Thereafter the Apostle of Allah (peace be upon him) entered upon me and I told him this matter. He said: He is your paternal uncle; he may enter upon you.

Book 11, Number 2059:

Narrated Hajjaj ibn Malik al-Aslami:

I asked: Apostle of Allah, what will remove from me the obligation due for fostering a child? He said: A slave or a slave-woman.

Book 11, Number 2062:

Narrated Abdullah ibn Abbas:

The Prophet (peace be upon him) abominated the combination of paternal and maternal aunts and the combination of two maternal aunts and two paternal aunts in marriage.

Book 11, Number 2068:

Narrated Saburah ibn Ma'bad al-Juhani:

The Apostle of Allah (peace be upon him) prohibited temporary marriage with women.

Book 11, Number 2070:

Narrated Mu'awiyah:

AbdurRahman ibn Hurmuz al-A'raj said: Al-Abbas ibn Abdullah ibn al-Abbas married his daughter to AbdurRahman ibn al-Hakam, and AbdurRahman married his daughter to him. And they made this (exchange) their dower. Mu'awiyah wrote to Marwan commanding him to separate them. He wrote in his letter: This is the shighar which the Apostle of Allah (peace be upon him) has forbidden.

Book 11, Number 2071:

Narrated Ali ibn AbuTalib:

(The narrator Isma'il said: I think ash-Sha'bi attributed this tradition to the Prophet)

The Prophet (peace be upon him) said: Curse be upon the one who marries a divorced woman with the intention of making her lawful for her former husband and upon the one for whom she is made lawful.

Book 11, Number 2073:

Narrated Jabir ibn Abdullah:

The Prophet (peace be upon him) said: If any slave marries without the permission of his masters, he is a fornicator.

Book 11, Number 2076:

Narrated Abdullah ibn Umar:

The Prophet (peace be upon him) said: One of you must not ask a woman in marriage when his brother has done so already, and one of you must not sell (his own goods) when his brother has already sold (his goods) except with his permission.

Book 11, Number 2077:

Narrated Jabir ibn Abdullah:

The Prophet (peace be upon him) said: When one of you asked a woman in marriage, if he is able to look at what will induce him to marry her, he should do so. He (Jabir) said: I asked a girl in marriage, I used to look at her secretly, until I looked at what induced me to marry her. I, therefore, married her.

Book 11, Number 2078:

Narrated Aisha, Ummul Mu'minin:

The Apostle of Allah (peace be upon him) said: The marriage of a woman who marries without the consent of her guardians is void. (He said these words) three times. If there is cohabitation, she gets her dower for the intercourse her husband has had. If there is a dispute, the sultan (man in authority) is the guardian of one who has none.

Book 11, Number 2080:

Narrated AbuMusa:

The Prophet (peace be upon him) said: There is no marriage without the permission of a guardian.

Book 11, Number 2081:

Narrated Umm Habibah:

Ibn Az-Zubayr reported on the authority of Umm Habibah that she was the wife of Ibn Jahsh, but he died, He was among those who migrated to Abyssinia. Negus then married her to the Apostle of Allah (peace be upon him).

Book 11, Number 2083:

Narrated Samurah:

The Prophet (peace be upon him) said: Any woman who is married by two guardians (to two different men) belongs to the first woman who is married by two guardians (to two different men) belongs to the first of them and anything sold by a man to two persons belongs to the first of them.

Book 11, Number 2084:

Narrated Abdullah ibn Abbas:

About the Qur'anic verse: "It is not lawful for you forcibly to inherit the woman (of your deceased kinsmen), nor (that) ye should put constraint upon them. When a man died, his relatives had more right to his wife then her own guardian. If any one of them wanted to marry her, he did so; or they married her (to some other person), and if they did not want to marry her, they did so. So this verse was revealed about the matter.

Book 11, Number 2088:

Narrated AbuHurayrah:

The Prophet (peace be upon him) said: An orphan virgin girl should be consulted about herself; if she says nothing that indicates her permission, but if she refuses, the authority of the guardian cannot be exercised against her will. The full information rest with the tradition narrated by Yazid.

Book 11, Number 2090:

Narrated Abdullah ibn Umar:

The Prophet (peace be upon him) said: Consult women about (the marriage of) their daughters.

Book 11, Number 2091:

Narrated Abdullah ibn Abbas:

A virgin came to the Prophet (peace be upon him) and mentioned that her father had married her against her will, so the Prophet (peace be upon him) allowed her to exercise her choice.

Book 11, Number 2095:

Narrated Abdullah ibn Abbas:

The Prophet (peace be upon him) said: A guardian has no concern with a woman previously married and has no husband, and an orphan girl (i.e. virgin) must be consulted, her silence being her acceptance.

Book 11, Number 2097:

Narrated AbuHurayrah:

AbuHind cupped the Prophet (peace be upon him) in the middle of his head. The Prophet (peace be upon him) said: Banu Bayadah, marry AbuHind (to your daughter), and ask him to marry (his daughter) to you. He said: The best thing by which you treat yourself is cupping.

Book 11, Number 2098:

Narrated Maymunah, daughter of Kardam:

I went out along with my father during the hajj performed by the Apostle of Allah (peace be upon him). I saw the Apostle of Allah (peace be upon him). My father came near him; he was riding his she-camel. He stopped there and listened to him. He had a whip like the whip of the teachers. I heard the Bedouin and the people saying: Keep away from the whip. My father came up to him. He caught hold of his foot and acknowledged him (his Prophethood). He stopped and listened to him.

He then said: I participated in the army of Athran (in the pre-Islamic days).

The narrator, Ibn al-Muthanna, said: Army of Gathran. Tariq ibn al-Muraqqa' said: Who will give me a lance and get a reward?

I asked: What is its reward? He replied: I shall marry him to my first daughter born to me. So I gave him my lance and then disappeared from him till I knew that a daughter was born to him and she came of age.

I then came to him and said: Send my wife to me. He swore that he would not do that until I fixed a dower afresh other than that agreed between me and him, and I swore that I should not give him the dower other than that I had given him before.

The Apostle of Allah (peace be upon him) said: How old is she now?

He said: She has grown old. He said: I think you should leave her. He said: This put awe and fear into me, and I looked at the Apostle of Allah (peace be upon him).

When he felt this in me, he said: You will not be sinful, nor will your companion be sinful.

Book 11, Number 2101:

Narrated Umar ibn al-Khattab:

AbulAjfa' as-Sulami said: Umar (Allah be pleased with him) delivered a speech to us and said: Do not go to extremes in giving women their dower, for if it represented honour in this world and piety in Allah's sight, the one of you most entitled to do so would have been the Prophet (peace be upon him). The Apostle of Allah (peace be upon him) did not marry any of his wives or gave any of his daughters in marriage for more than twelve uqiyahs.

Book 11, Number 2102:

Narrated Umm Habibah:

Urwah reported on the authority of Umm Habibah that she was married to Abdullah ibn Jahsh who died in Abyssinia, so the Negus married her to the Prophet (peace be upon him) giving her on his behalf a dower of four thousand (dirhams). He sent her to the Apostle of Allah (peace be upon him) with Shurahbil ibn Hasanah. AbuDawud said: Hasanah is his mother.

Book 11, Number 2103:

Narrated Umm Habibah daughter of AbuSufyan:

Az-Zuhri said: The Negus married Umm Habibah daughter of AbuSufyan to the Apostle of Allah (peace be upon him) for a dower of four thousand dirhams. He wrote it to the Apostle of Allah (peace be upon him) who accepted it.

Book 11, Number 2105:

Narrated Jabir ibn Abdullah:

The Prophet (peace be upon him) said: If anyone gives as a dower to his wife two handfuls of flour or dates he has made her lawful for him.

AbuDawud said: This tradition has been narrated by AbdurRahman ibn Mahdi, from Salih ibn Ruman, from AbuzZubayr on the authority of Jabir as his own statement (not going back to the Prophet). It has also been transmitted by AbuAsim from Salih ibn Ruman , from AbuzZubayr on the authority of Jabir who said: During the lifetime of the Apostle of Allah (peace be upon him) we used to contract temporary marriage for a handful of grain.

Book 11, Number 2109:

Narrated Abdullah ibn Mas'ud:

Masruq said on the authority of Abdullah ibn Mas'ud: Abdullah (ibn Mas'ud) was asked about a man who had married a woman without cohabiting with her or fixing any dower for her till he died. Ibn Mas'ud said: She should receive the full dower (as given to women of her class), observe the waiting period ('Iddah), and have her share of inheritance. Thereupon Ma'qil ibn Sinan said: I heard the Apostle of Allah (peace be upon him) giving the same decision regarding Birwa' daughter of Washiq (as the decision you have given).

Book 11, Number 2111:

Narrated Abdullah ibn Mas'ud:

Abdullah ibn Utbah ibn Mas'ud said: Abdullah ibn Mas'ud was informed of this story of a man. The people continued to visit him for a month or visited him many times (the narrator was not sure).

He said: In this matter I hold the opinion that she should receive the type of dower given to women of her class with no diminution or excess, observe the waiting period ('iddah) and have her share of inheritance. If it is erroneous, that is from me and from Satan. Allah and His Apostle are free from its responsibility. Some people from Ashja' got up; among them were al-Jarrah and AbuSinan.

They said: Ibn Mas'ud, we bear witness that the Apostle of Allah (peace be upon him) gave a decision for us regarding Birwa', daughter of Washiq, to the same effect as the decision you have given. Her husband was Hilal ibn Murrah al-Ashja'i. Thereupon Abdullah ibn Mas'ud was very pleased when his decision agreed with the decision of the Apostle of Allah (peace be upon him).

Book 11, Number 2112:

Narrated Uqbah ibn Amir:

The Prophet (peace be upon him) said to a man: Would you like me to marry you to so-and-so?

He said: Yes. He also said to the woman: Would you like me to marry you to so-and-so?

She said: Yes. He then married one to the other. The man had sexual intercourse with her, but he did not fix any dower for her, nor did he give anything to her. He was one of those who participated in the expedition to al-Hudaybiyyah. One part of the expedition to al-Hudaybiyyah had a share in Khaybar.

When he was nearing his death, he said: The Apostle of Allah (peace be upon him) married me to so-and-so, and I did not fix a dower for her, nor did I give anything to her. I call upon you as witness that I have given my share in Khaybar as her dower. So she took the share and sold it for one lakh (of dirhams).

Book 11, Number 2113:

Narrated Abdullah ibn Mas'ud:

The Apostle of Allah (peace be upon him) taught us the address in case of some need:

Praise be to Allah from Whom we ask help and pardon, and in Whom we take refuge from the evils within ourselves. He whom Allah guides has no one who can lead him astray, and he whom He leads astray has no one to guide him. I testify that there is no god but Allah, and I testify that Muhammad is His servant and Apostle.

"You who believe,...fear Allah by Whom you ask your mutual rights, and reverence the wombs. Allah has been watching you." ..."you who believe, fear Allah as He should be feared, and die only as Muslims" ...."you who believe, fear Allah as He should be feared, and die only as Muslims"....."you who believe, fear Allah and say what is true. He will make your deeds sound, and forgive your sins. He who obeys Allah and His Apostle has achieved a mighty success."

The narrator, Muhammad ibn Sulayman, did mention the word "inna" (verily).

Book 11, Number 2114:

Narrated Abdullah ibn Mas'ud:

When the Apostle of Allah (peace be upon him) recited the tashahhud....He then narrated the same tradition. In this version after the word "and His Apostle" he added the words: "He has sent him in truth as a bearer of glad tidings and a warner before the Hour. He who obeys Allah and His Prophet is on the right path, and he who disobeys them does not harm anyone except himself, and he does not harm Allah to the least.

Book 11, Number 2120:

Narrated Abdullah ibn Abbas:

When Ali married Fatimah, the Prophet (peace be upon him) said to him: Give her something. He said: I have nothing with me. He said: Where is your Hutamiyyah (coat of mail).

Book 11, Number 2121:

Narrated A man from the Companion of the Prophet:

Muhammad ibn AbdurRahman ibn Thawban reported on the authority of a man from the Companions of the Prophet (peace be upon him): When Ali married Fatimah, daughter of the Apostle of Allah (peace be upon him), he intended to have intercourse with her. The Apostle of Allah (peace be upon him) prohibited him to do so until he gave her something. Ali said: I have nothing with me, Apostle of Allah. The Prophet (peace be upon him) said: Give her your coat of mail. So he gave her his coat of mail, and then cohabited with her.

Book 11, Number 2123:

Narrated Aisha, Ummul Mu'minin:

The Apostle of Allah (peace be upon him) commanded me to send a woman to her husband before he gave something to her.

Book 11, Number 2124:

Narrated Abdullah ibn Amr ibn al-'As:

The Apostle of Allah (peace be upon him) said: A woman who marries on a dower or a reward or a promise before the solemnisation of marriage is entitled to it; and whatever is fixed for her after solemnisation of marriage belongs to whom it is given. A man is more entitled to receive a thing given as a gift on account of his daughter or sister (than other kinds of gifts).

Book 11, Number 2125:

Narrated AbuHurayrah:

When the Prophet (peace be upon him) congratulated a man on his marriage, he said: May Allah bless for you, and may He bless on you, and combine both of you in good (works).

Book 11, Number 2126:

Narrated Basrah:

A man from the Ansar called Basrah said: I married a virgin woman in her veil. When I entered upon her, I found her pregnant. (I mentioned this to the Prophet). The Prophet (peace be upon him) said: She will get the dower, for you made her vagina lawful for you. The child will be your slave. When she has begotten (a child), flog her (according to the version of al-Hasan). The version of Ibn AbusSari has: You people, flog her, or said: inflict hard punishment on him.

Book 11, Number 2128:

Narrated AbuHurayrah:

The Prophet (peace be upon him) said: When a man has two wives and he is inclined to one of them, he will come on the Day of resurrection with a side hanging down.

Book 11, Number 2129:

Narrated Aisha, Ummul Mu'minin:

The Apostle of Allah (peace be upon him) used to divide his time equally and said: O Allah, this is my division concerning what I possess, so do not blame me concerning what Thou possessest and I do not.

Book 11, Number 2135:

Narrated Qays ibn Sa'd:

I went to al-Hirah and saw them (the people) prostrating themselves before a satrap of theirs, so I said: The Apostle of Allah (peace be upon him) has most right to have prostration made before him. When I came to the Prophet (peace be upon him), I said: I went to al-Hirah and saw them prostrating themselves before a satrap of theirs, but you have most right, Apostle of Allah, to have (people) prostrating themselves before you. He said: Tell me , if you were to pass my grave, would you prostrate yourself before it? I said: No. He then said: Do not do so. If I were to command anyone to make prostration before another I would command women to prostrate themselves before their husbands, because of the special right over them given to husbands by Allah.

Book 11, Number 2137:

Narrated Mu'awiyah al-Qushayri:

Mu'awiyah asked: Apostle of Allah, what is the right of the wife of one of us over him? He replied: That you should give her food when you eat, clothe her when you clothe yourself, do not strike her on the face, do not revile her or separate yourself from her except in the house.

Book 11, Number 2138:

Narrated Mu'awiyah ibn Haydah:

I said: Apostle of Allah, how should we approach our wives and how should we leave them? He replied: Approach your tilth when or how you will, give her (your wife) food when you take food, clothe when you clothe yourself, do not revile her face, and do not beat her.

Book 11, Number 2139:

Narrated Mu'awiyah al-Qushayri:

I went to the Apostle of Allah (peace be upon him) and asked him: What do you say (command) about our wives? He replied: Give them food what you have for yourself, and clothe them by which you clothe yourself, and do not beat them, and do not revile them.

Book 11, Number 2141:

Narrated Abdullah ibn AbuDhubab:

Iyas ibn Abdullah ibn AbuDhubab reported the Apostle of Allah (peace be upon him) as saying: Do not beat Allah's handmaidens, but when Umar came to the Apostle of Allah (peace be upon him) and said: Women have become emboldened towards their husbands, he (the Prophet) gave permission to beat them. Then many women came round the family of the Apostle of Allah (peace be upon him) complaining against their husbands. So the Apostle of Allah (peace be upon him) said: Many women have gone round Muhammad's family complaining against their husbands. They are not the best among you.

Book 11, Number 2142:

Narrated Umar ibn al-Khattab:

The Prophet (peace be upon him) said: A man will not be asked as to why he beat his wife.

Book 11, Number 2144:

Narrated Buraydah ibn al-Hasib:

The Prophet (peace be upon him) said: to Ali: Do not give a second look, Ali, (because) while you are not to blame for the first, you have no right to the second.

Book 11, Number 2153:

Narrated Ruwayfi' ibn Thabit al-Ansari:

Should I tell you what I heard the Apostle of Allah (peace be upon him) say on the day of Hunayn: It is not lawful for a man who believes in Allah and the last day to water what another has sown with his water (meaning intercourse with women who are pregnant); it is not lawful for a man who believes in Allah and the Last Day to have intercourse with a captive woman till she is free from a menstrual course; and it is not lawful for a man who believes in Allah and the Last Day to sell spoil till it is divided.

Book 11, Number 2155:

Narrated Abdullah ibn Amr ibn al-'As:

The Prophet (peace be upon him) said: If one of you marries a woman or buys a slave, he should say: "O Allah, I ask Thee for the good in her, and in the disposition Thou hast given her; I take refuge in Thee from the evil in her, and in the disposition Thou hast given her." When he buys a camel, he should take hold of the top of its hump and say the same kind of thing.

Book 11, Number 2157:

Narrated AbuHurayrah:

The Prophet (peace be upon him) said: He who has intercourse with his wife through her anus is accursed.

Book 11, Number 2159:

Narrated Abdullah Ibn Abbas:

Ibn Umar misunderstood (the Qur'anic verse, "So come to your tilth however you will")--may Allah forgive him. The fact is that this clan of the Ansar, who were idolaters, lived in the company of the Jews who were the people of the Book. They (the Ansar) accepted their superiority over themselves in respect of knowledge, and they followed most of their actions. The people of the Book (i.e. the Jews) used to have intercourse with their women on one side alone (i.e. lying on their backs). This was the most concealing position for (the vagina of) the women. This clan of the Ansar adopted this practice from them. But this tribe of the Quraysh used to uncover their women completely, and seek pleasure with them from in front and behind and laying them on their backs.

When the muhajirun (the immigrants) came to Medina, a man married a woman of the Ansar. He began to do the same kind of action with her, but she disliked it, and said to him: We were approached on one side (i.e. lying on the back); do it so, otherwise keep away from me. This matter of theirs spread widely, and it reached the Apostle of Allah (peace be upon him).

So Allah, the Exalted, sent down the Qur'anic verse: "Your wives are a tilth to you, so come to your tilth however you will," i.e. from in front, from behind or lying on the back. But this verse meant the place of the delivery of the child, i.e. the vagina.

Book 11, Number 2161:

Narrated Aisha, Ummul Mu'minin:

I and the Apostle of Allah (peace be upon him) used to lie in one cloth at night while I was menstruating. If anything from me smeared him, he washed the same place (that was smeared), and

did not wash beyond it. If anything from him smeared his clothe, he washed the same place and did not wash beyond that, and prayed with it (i.e. the clothe).

Book 11, Number 2163:

Narrated Abdullah ibn Abbas:

The Prophet (peace be upon him) said about a man who has sexual intercourse with a menstruating woman: He should give one or half dinar as sadaqah.

Book 11, Number 2164:

Narrated Abdullah ibn Abbas:

If a man has sexual intercourse (with menstruating woman) during her bleeding, he should give one dinar as sadaqah, and if he does so when bleeding has stopped, he should give half a dinar as sadaqah.

Book 11, Number 2166:

Narrated AbuSa'id al-Khudri:

A man said: Apostle of Allah, I have a slave-girl and I withdraw the penis from her (while having intercourse), and I dislike that she becomes pregnant. I intend (by intercourse) what the men intend by it.

The Jews say that withdrawing the penis (azl) is burying the living girls on a small scale. He (the Prophet) said: The Jews told a lie. If Allah intends to create it, you cannot turn it away.

Book 11, Number 2169:

Narrated AbuHurayrah:

AbuNadrah reported: An old man of Tufawah said to me: I was a guest of AbuHurayrah at Medina. I did not find any one of the companions of the Prophet (peace be upon him) more devoted to worship and more hospitable than AbuHurayrah.

One day I was with him when he was sitting on his bed. He had a purse which contained pebbles or kernels. A black slave-girl of his was sitting below. Counting them he was glorifying Allah. When the pebbles or the kernels in the purse were finished, she gathered them and put them again in the purse, and gave it to him. He said: Should I not tell you about me and about the Apostle of Allah (peace be upon him)?

I said: Yes. He said: Once when I was laid up with fever in the mosque, the Apostle of Allah (peace be upon him) came and entered the mosque, and said: Who saw the youth of ad-Daws. He said this three times.

A man said: Apostle of Allah, there he is, laid up with fever on one side of the mosque. He moved, walking forward till he reached me. He placed his hand on me. He had a kind talk with me, and I rose. He then began to walk till he reached the place where he used to offer his prayer. He paid his attention to the people. There were two rows of men and one row of women, or two rows of women and one row of men (the narrator is doubtful).

He then said: If Satan makes me forget anything during the prayer, the men should glorify Allah, and the women should clap their hands. The Apostle of Allah (peace be upon him) then prayed and he did not forget anything during the prayer.

He said: Be seated in your places, be seated in your places. The narrator, Musa, added the word "here". He then praised Allah and exalted Him, and said: Now to our topic.

The agreed version begins: He then said: Is there any man among you who approaches his wife, closes the door, covers himself with a curtain, and he is concealed with the curtain of Allah?

They replied: Yes. He said: later he sits and says: I did so-and-so; I did so-and-so. The people kept silence. He then turned to the women and said (to them): Is there any woman among you who narrates it? They kept silence. Then a girl fell on one of her knees. The narrator, Mu'ammil, said in his version: a buxom girl. She raised her head before the Apostle of Allah (peace be upon him) so that he could see her and listen to her.

She said: Apostle of Allah, they (the men) describe the secrets (of intercourse) and they (the women) also describe the secrets (of intercourse) to the people.

He said: Do you know what the similitude is? He said: The likeness of this act is the likeness of a female Satan who meets the male Satan on the roadside; he fulfils his desire with her while the people are looking at him. Beware! The perfume of men is that whose smell becomes visible and its colour does not appear. Beware! The perfume of women is that whose colour becomes visible and whose smell is not obvious.

AbuDawud said: From here I remembered this tradition from Mu'ammil and Musa: Beware! No man should lie with another man, no woman should lie with another woman except with one's child or father. He also mentioned a third which I have forgotten. This has been mentioned in the version of Musaddad, but I do not remember it as precisely as I like.

The narrator, Musa, said: Hammad narrated this tradition from al-Jarir from AbuNadrah from at-Tufawi.

Book 12: Divorce (Kitab Al-Talaq)

Book 12, Number 2170:

Narrated AbuHurayrah:

The Prophet (peace be upon him) said: Anyone who incites a woman against her husband or a slave against his master is not one of us.

Book 12, Number 2172:

Narrated Muharib:

The Prophet (peace be upon him) said: Allah did not make anything lawful more abominable to Him than divorce.

Book 12, Number 2173:

Narrated Abdullah ibn Umar:

The Prophet (peace be upon him) said: Of all the lawful acts the most detestable to Allah is divorce.

Book 12, Number 2180:

Narrated Abdullah ibn Umar:

AbdurRahman ibn Ayman, the client of Urwah, asked Ibn Umar and AbuzZubayr was was listening: What do you think if a man divorces his wife while she is menstruating? He said: Abdullah ibn Umar divorced his wife while she was menstruating during the time of the Apostle of Allah (peace be upon him).So Umar asked the Apostle of Allah (peace be upon him) saying: Abdullah ibn Umar divorced his wife while she was menstruating. Abdullah said: He returned her to me and did not count it (the pronouncement) anything. He said: When she is purified, he may divorce her or keep her with him. Ibn Umar said: The Prophet (peace be upon him) recited the Qur'anic verse: O Prophet, when you divorce women, divorce them in the beginning of their waiting period."

Book 12, Number 2181:

Narrated Imran ibn Husayn:

Mutarrif ibn Abdullah reported:Imran ibn Husayn was asked about a person who divorces his wife, and then has intercourse with her, but he does not call any witness to her divorce nor to her restoration. He said: You divorced against the sunnah and took her back against the sunnah. Call someone to bear witness to her divorce, and to her return in marriage, and do not repeat it.

Book 12, Number 2182:

Narrated Abdullah ibn Abbas:

Umar ibn Mu'tab reported: AbuHasan, a client of Banu Nawfal asked Ibn Abbas: A slave had a wife who was a slave-girl. He divorced her by two pronouncements. Afterwards both of them were freed. Is it permissible for him to ask her in marriage again? He said: Yes. This is a decision given by the Apostle of Allah (peace be upon him).

Book 12, Number 2183:

Narrated Abdullah ibn Abbas:

The aforesaid tradition (No. 2182) has also been transmitted by Ali (ibn al-Mubarak) through a different chain of narrators to the same effect.

This version adds: Ibn Abbas said: There remained one more pronouncement of divorce for you. The Apostle of Allah (peace be upon him) took the same decision.

Book 12, Number 2184:

Narrated Aisha, Ummul Mu'minin:

The Prophet (peace be upon him) said: The divorce of a slave-woman consists in saying it twice and her waiting period is two menstrual courses (qur') AbuAsim said: A similar tradition has been narrated to me by Muzahir and al-Qasim on the authority of Aisha from the Prophet (peace be upon him), except that he said: And her waiting period ('iddah) is two courses.

Book 12, Number 2185:

Narrated Abdullah ibn Amr ibn al-'As:

The Prophet (peace be upon him) said: There is no divorce except in what you possess; there is no possession, there is no sale transaction till you possess. The narrator Ibn as-Sabbah added: There is no fulfilling a vow till you possess.

Book 12, Number 2188:

Narrated Aisha, Ummul Mu'minin:

Muhammad ibn Ubayd ibn AbuSalih who lived in Ayliya said: I went out with Adi ibn Adi al-Kindi till we came to Mecca. He sent me to Safiyyah daughter of Shaybah who remembered a tradition (that she had heard) from Aisha. She said: I heard Aisha say: I heard the Apostle of Allah (peace be upon him) say: There is no divorce or emancipation in case of constraint or duress (ghalaq).

Book 12, Number 2189:

Narrated AbuHurayrah:

The Prophet (peace be upon him) said: There are three things which, whether undertaken seriously or in jest, are treated as serious: Marriage, divorce and taking back a wife (after a divorce which is not final)

Book 12, Number 2190:

Narrated Abdullah ibn Abbas:

Divorced women shall wait concerning themselves for three monthly periods. Nor is it lawful for them to hide what Allah hath created in their wombs. This means that if a man divorced his wife he had the right to take her back in marriage though he had divorced her by three pronouncements. This was then repealed (by a Qur'anic verse). Divorce is only permissible twice.

Book 12, Number 2191:

Narrated Abdullah ibn Abbas:

Abdu Yazid, the father of Rukanah and his brothers, divorced Umm Rukanah and married a woman of the tribe of Muzaynah. She went to the Prophet (peace be upon him) and said: He is of no use to me except that he is as useful to me as a hair; and she took a hair from her head. So separate me from him. The Prophet (peace be upon him) became furious. He called on Rukanah and his brothers. He then said to those who were sitting beside him. Do you see so-and-so who resembles Abdu Yazid in respect of so-and-so; and so-and-so who resembles him in respect of so-and-so? They replied: Yes. The Prophet (peace be upon him) said to Abdu Yazid: Divorce her. Then he did so. He said: Take your wife, the mother of Rukanah and his brothers, back in marriage. He said: I have divorced her by three pronouncements, Apostle of Allah. He said: I know: take her back. He then recited the verse: "O Prophet, when you divorce women, divorce them at their appointed periods."

Book 12, Number 2194:

Narrated Abdullah ibn Abbas:

Tawus said: AbusSahba' said to Ibn Abbas: Do you know that a divorce by three pronouncements was made a single one during the time of the Prophet (peace be upon him), and of AbuBakr and in the early days of the caliphate of Umar? He replied: Yes.

Book 12, Number 2198:

Narrated AbuHurayrah:

Hammad ibn Zayd said: I asked Ayyub: Do you know anyone who narrates the tradition narrated by Al-Hasan about uttering the words (addressing wife). "Your matter is in your hand"? He replied: No, except something similar transmitted by Qatadah from Kathir, the client of Samurah, from AbuSalamah on the authority of AbuHurayrah from the Prophet (peace be upon him). Ayyub said: Kathir then came to us; so I asked him (about this matter). He replied: I never narrated it. I mentioned it to Qatadah who said: Yes (he narrated it) but he forgot.

Book 12, Number 2202:

Narrated Rukanah ibn Abdu Yazid:

(Rukanah) divorced his wife absolutely; so he came to the Apostle of Allah (peace be upon him). He asked (him): What did you intend? He said: A single utterance of divorce. He said: Do you swear by Allah? He replied: I swear by Allah. He said: It stands as you intended.

Book 12, Number 2204:

Narrated Tamimah al-Hujayni:

A man said to his wife: O my younger sister! The Apostle of Allah (peace be upon him) said: Is she your sister? He (the Prophet) disliked it and prohibited saying so.

Book 12, Number 2207:

Narrated Salamah ibn Sakhr al-Bayadi:

I was a man who was more given than others to sexual intercourse with women. When the month of Ramadan came, I feared lest I should have intercourse with my wife, and this evil should remain with me till the morning. So I made my wife like my mother's back to me till the end of Ramadan. But one night when she was waiting upon me, something of her was revealed. Suddenly I jumped upon her. When the morning came I went to my people and informed them about this matter.

I said: Go along with me to the Apostle of Allah (peace be upon him).

They said: No, by Allah. So I went to the Prophet (peace be upon him) and informed him of the matter.

He said: Have you really committed it, Salamah? I said: I committed it twice, Apostle of Allah. I am content with the Commandment of Allah, the Exalted; so take a decision about me according to what Allah has shown you.

He said: Free a slave. I said: By Him Who sent you with truth, I do not possess a neck other than this: and I struck the surface of my neck.

He said: Then fast two consecutive months. I said: Whatever I suffered is due to fasting.

He said: Feed sixty poor people with a wasq of dates.

I said: By Him Who sent you with truth, we passed the night hungry; there was no food in our house.

He said: Then go to the collector of sadaqah of Banu Zurayq; he must give it to you. Then feed sixty poor people with a wasq of dates; and you and your family eat the remaining dates. Then I came back to my people, and said (to them): I found with you poverty and bad opinion; and I found with the Prophet (peace be upon him) prosperity and good opinion. He has commanded me to give alms to you.

Ibn al-Ala' added: Ibn Idris said: Bayadah is a sub-clan of Banu Zurayq.

Book 12, Number 2208:

Narrated Khuwaylah, daughter of Malik ibn Tha'labah:

My husband, Aws ibn as-Samit, pronounced the words: You are like my mother. So I came to the Apostle of Allah (peace be upon him), complaining to him about my husband.

The Apostle of Allah (peace be upon him) disputed with me and said: Remain dutiful to Allah; he is your cousin.

I continued (complaining) until the Qur'anic verse came down: "Allah hath heard the words of her who disputeth with thee concerning her husband...." till the prescription of expiation.

He then said: He should set free a slave. She said: He cannot afford it. He said: He should fast for two consecutive months. She said: Apostle of Allah, he is an old man; he cannot keep fasts. He said: He should feed sixty poor people. She said: He has nothing which he may give in alms. At that moment an araq (i.e. date-basket holding fifteen or sixteen sa's) was brought to him.

I said: I shall help him with another date-basked ('araq). He said: You have done well. Go and feed sixty poor people on his behalf, and return to your cousin. The narrator said: An araq holds sixty sa's of dates.

Book 12, Number 2212:

Narrated Urwah:

Khawlah was the wife of Aws ibn as-Samit; he was a man immensely given to sexual intercourse. When his desire for intercourse was intensified, he made his wife like his mother's back. So Allah, the Exalted, sent down Qur'anic verses relating to expiation for zihar.

Book 12, Number 2214:

Narrated Ikrimah:

A man made his wife like the back of his mother. He then had intercourse with her before he atoned for it. He came to the Prophet (peace be upon him) and informed him of this matter. He asked (him): What moved you to the action you have committed? He replied: I saw the whiteness of her shins in moon light. He said: Keep away from her until you expiate for your deed.

Book 12, Number 2218:

Narrated Thawban:

The Prophet (peace be upon him) said: If any woman asks her husband for divorce without some strong reason, the odour of Paradise will be forbidden to her.

Book 12, Number 2219:

Narrated Habibah, daughter of Sahl al-Ansariyyah:

Amrah, daughter of AbdurRahman ibn Sa'd ibn Zurarah, reported on the authority of Habibah, daughter of Sahl al-Ansariyyah: She (Habibah) was the wife of Thabit ibn Qays ibn Shimmas. The Apostle of Allah (peace be upon him) came out one morning and found Habibah by his door.

The Apostle of Allah (peace be upon him) said: Who is this? She replied: I am Habibah, daughter of Sahl. He asked: What is your case? She replied: I and Thabit ibn Qays, referring to her husband, cannot live together.

When Thabit ibn Qays came, the Apostle of Allah (peace be upon him) said to him: This is Habibah, daughter of Sahl, and she has mentioned (about you) what Allah wished to mention.

Habibah said: Apostle of Allah, all that he gave me is with me.

The Apostle of Allah (peace be upon him) said to Thabit ibn Qays: Take it from her. So he took it from her, and she lived among her people (relatives).

Book 12, Number 2220:

Narrated Aisha, Ummul Mu'minin:

Habibah daughter of Sahl was the wife of Thabit ibn Qays Shimmas He beat her and broke some of her part. So she came to the Prophet (peace be upon him) after morning, and complained to him

against her husband. The Prophet (peace be upon him) called on Thabit ibn Qays and said (to him): Take a part of her property and separate yourself from her. He asked: Is that right, Apostle of Allah? He said: Yes. He said: I have given her two gardens of mine as a dower, and they are already in her possession. The Prophet (peace be upon him) said: Take them and separate yourself from her.

Book 12, Number 2221:

Narrated Abdullah ibn Abbas:

The wife of Thabit ibn Qays separated herself from him for a compensation. The Prophet (peace be upon him) made her waiting period a menstrual course.

Book 12, Number 2228:

Narrated Aisha, Ummul Mu'minin:

Barirah was emancipated, and she was the wife of Mughith, a slave of Aal AbuAhmad. The Apostle of Allah (peace be upon him) gave her choice, and said to her: If he has intercourse with you, then there is no choice for you.

Book 12, Number 2229:

Narrated Aisha, Ummul Mu'minin:

Al-Qasim said: Aisha intended to set free two slaves of her who were spouses. She, therefore, asked the Prophet (peace be upon him) about this matter. He commanded to begin with the man before the woman. The narrator Nasr said: AbuAli al-Hanafi reported it to me on the authority of Ubaydullah.

Book 12, Number 2230:

Narrated Abdullah ibn Abbas:

A man came after embracing Islam during the time of the Apostle of Allah (peace be upon him). Afterwards his wife came after embracing Islam. He said: Apostle of Allah, she embraced Islam along with me; so restore her to me.

Book 12, Number 2231:

Narrated Abdullah ibn Abbas:

A woman embraced Islam during the time of the Apostle of Allah (peace be upon him); she then married. Her (former) husband then came to the Prophet (peace be upon him) and said: Apostle of Allah, I have already embraced Islam, and she had the knowledge about my Islam. The Apostle of Al-

lah (peace be upon him) took her away from her latter husband and restored her to her former husband.

Book 12, Number 2232:

Narrated Abdullah ibn Abbas:

The Apostle of Allah (peace be upon him) restored his daughter Zaynab to Abul'As on the basis of the previous marriage, and he did not do anything afresh.

Book 12, Number 2233:

Narrated Al-Harith ibn Qays al-Asadi:

I embraced Islam while I had eight wives. So I mentioned it to the Prophet (peace be upon him). The Prophet (peace be upon him) said: Select four of them.

Book 12, Number 2235:

Narrated Fayruz ad-Daylami al-Yamani:

I said: Apostle of Allah, I have embraced Islam and two sisters are my wives. He said: Divorce any one of them you wish.

Book 12, Number 2236:

Narrated Rafi' ibn Sinan:

AbdulHamid ibn Ja'far reported from his father on the authority of his grandfather Rafi' ibn Sinan that he (Rafi' ibn Sinan) embraced Islam and his wife refused to embrace Islam. She came to the Prophet (peace be upon him) and said: My daughter; she is weaned or about to wean. Rafi' said: My daughter. The Prophet (peace be upon him) said to him: Be seated on a side. And he said to her: Be seated on a side. He then seated the girl between them, and said to them: Call her. The girl inclined to her mother. The Prophet (peace be upon him) said: O Allah! guide her. The daughter then inclined to her father, and he took her.

Book 12, Number 2247:

Narrated Abdullah ibn Abbas:

When the Prophet (peace be upon him) ordered a man and his wife to invoke curses on each other, he ordered a man to put his hand on his mouth when he came to the fifth utterance, saying that it would be the deciding one.

Book 12, Number 2247a:

Narrated Abdullah Ibn Abbas:

Hilal ibn Umayyah was one of three people whose repentance was accepted by Allah. One night he returned from his land and found a man with his wife. He witnessed with his eyes and heard with his ears. He did not threaten him till the morning.

Next day he went to the Apostle of Allah (peace be upon him) in the morning, and said: Apostle of Allah! I came to my wife at night and found a man with her. I saw with my own eyes and heard with my own ears. The Apostle of Allah (peace be upon him) disliked what he described and he took it seriously.

Thereupon the following Qur'anic verse came down: "And those who make charges against their spouses but have no witnesses except themselves, let the testimony of one of them...."

When the Apostle of Allah (peace be upon him) came to himself (after the revelation ended), he said: Glad tidings for you, Hilal. Allah, the Exalted, has made it easy and, a way out for you.

Hilal said: I expected that from my Lord. The Apostle of Allah (peace be upon him) said: Send for her. She then came. The Apostle of Allah (peace be upon him) recited (the verses) to them that the punishment in the next world was more severe than that in this world.

Hilal said: I swear by Allah, I spoke the truth against her. She said: He told a lie.

The Apostle of Allah (peace be upon him) said: Apply the method of invoking curses on each other. Hilal was told: Bear witness. So he bore witness before Allah four times that he spoke the truth.

When he was about to utter a fifth time, he was told: Hilal, fear Allah, for the punishment in this world is easier than that in the next world; and this is the deciding one that will surely cause punishment to you.

He said: I swear by Allah. Allah will not punish me for this (act), as He did not cause me to be flogged for this (act). So he bore witness a fifth time invoking the curse of Allah on him if he was one of those who told lies.

Then the people said to her: Testify. So she gave testimony before Allah that he was a liar.

When she was going to testify a fifth time, she was told: Fear Allah, for the punishment in this world is easier than that in the next world. This is the deciding one that will surely cause punishment to you.

She hesitated for a moment, and then said: By Allah, I shall not disgrace my people. So she testified a fifth time invoking the curse of Allah on her if he spoke the truth.

The Apostle of Allah (peace be upon him) separated them from each other, and decided that the child would not be attributed to its father. Neither she nor her child would be accused of adultery.

He who accused her or her child would be liable to punishment. He also decided that there would be no dwelling and maintenance for her (from the husband), as they were separated without divorce.

He then said: If she gives birth to a child with reddish hair, light buttocks, wide belly and light shins, he will be the child of Hilal. If she bears a dusky child with curly hair, fat limbs, fat shins and fat buttock he will be the child of the one who was accused of adultery. She gave birth to a dusky child with curly hair, fat limbs, fat shins and fat buttocks.

The Apostle of Allah (peace be upon him) said: Had there been no oaths I should have dealt with her severely.

Ikrimah said: Later on he became the chief of the tribe of Mudar. He was not attributed to his father.

Book 12, Number 2255:

Narrated AbuHurayrah:

A bedouin came to the Prophet (peace be upon him), and said: My wife has given birth to a black son, and I disown him. He then narrated the rest of the tradition to the same effect.

Book 12, Number 2256:

Narrated AbuHurayrah:

AbuHurayrah heard the Apostle of Allah (peace be upon him) say when the verse about invoking curses came down: Any woman who brings to her family one who does not belong to it has nothing to do with Allah (i.e. expects no mercy from Allah), and Allah will not bring her into His Paradise.

Allah, the Exalted, will veil Himself from any man who disowns his child when he looks at him, and disgrace him in the presence of all creatures, first and last.

Book 12, Number 2257:

Narrated Abdullah ibn Abbas:

The Prophet (peace be upon him) said: There is no prostitution in Islam. If anyone practised prostitution in pre-Islamic times, the child will be attributed to the master (of the slave-woman). He who claims his child without a valid marriage or ownership will neither inherit nor be inherited.

Book 12, Number 2258:

Narrated Abdullah ibn Amr ibn al-'As:

The Prophet (peace be upon him) decided regarding one who was treated as a member of a family after the death of his father, to whom he was attributed when the heirs said he was one of them, that

if he was the child of a slave-woman whom the father owned when he had intercourse with her, he was included among those who sought his inclusion, but received none of the inheritance which was previously divided; he, however, received his portion of the inheritance which had not already been divided; but if the father to whom he was attributed had disowned him, he was not joined to the heirs.

If he was a child of a slave-woman whom the father did not possess or of a free woman with whom he had illicit intercourse, he was not joined to the heirs and did not inherit even if the one to whom he was attributed is the one who claimed paternity, since he was a child of fornication whether his mother was free or a slave.

Book 12, Number 2260:

Narrated Aisha, Ummul Mu'minin:

The Apostle of Allah (peace be upon him) entered upon me. The version of Musaddad and Ibn as-Sarh has: one day looking pleased". The version of Uthman has: "The lines of his forehead were realised." He said: O Aisha, are you not surprised to hear that Mujazziz al-Mudlaji saw that Zayd and Usamah had a rug over them concerning their heads and letting their feet appear. He said: These feet are related.

Book 12, Number 2262:

Narrated Zayd ibn Arqam:

I was sitting with the Prophet (peace be upon him). A man came from the Yemen, and said: Three men from the people of the Yemen came to Ali, quarrelling about a child, asking him to give a decision. They had had sexual intercourse with a woman during a single state of purity.

He said to two of them: Give this child to this man (the third person) with pleasure. But they (refused and) cried loudly. Again he said to two of them: Give the child to the man (the third person) willingly. But they (refused and) cried loudly. He then said: You are quarrelsome partners. I shall cast lots among you; he who receives the lot, will acquire the child, and he shall pay two-thirds of the blood-money to both his companions. He then cast lots among them, and gave the child to the one who received the lot. The Apostle of Allah (peace be upon him) laughed so much that his canine or molar teeth appeared.

Book 12, Number 2263:

Narrated Zayd ibn Arqam:

Three persons were brought to Ali (Allah be pleased with him) when he was in the Yemen. They and sexual intercourse with a woman during a single state of purity. He asked two of them: Do you

acknowledge this child for this (man)? They replied: No. He then put this (question) to all of them. Whenever he asked two of them, they replied in the negative. He, therefore, cast a lot among them, and attributed the child to the one who received the lot. He imposed two-third of the blood-money (i.e. the price of the mother) on him. This was then mentioned to the Prophet (peace be upon him) and he laughed so much that his molar teeth appeared.

Book 12, Number 2267:

Narrated Abdullah ibn Amr ibn al-'As:

A man got up and said: Apostle of Allah, so-and-so is my son; I had illicit intercourse with his mother in the pre-Islamic period. The Apostle of Allah (peace be upon him) said: There is no unlawful claiming of paternity in Islam. What was done in pre-Islamic times has been annulled. The child is attributed to the one on whose bed it is born, and the fornicator is deprived of any right.

Book 12, Number 2268:

Narrated Uthman ibn Affan:

Rabah said: My people married me to a Roman slave-girl of theirs. I had intercourse with her, and she gave birth to a black (male) child like me. I named it Abdullah. I again had intercourse with her, and she gave birth to a black (male) child like me. I named it Ubaydullah. Then a Roman slave of my people, called Yuhannah, incited her, and spoke to her in his own unintelligible language. She gave birth to a son like a chameleon (red).

I asked her: What is this? She replied: This belongs to Yuhannah. We then brought the case to Uthman (for a decision). I think Mahdi said these words. He inquired from both of them, and they acknowledged (the facts).

He then said to them: Do you agree that I take the decision about you, which the Apostle of Allah (peace be upon him) had taken? The Apostle of Allah (peace be upon him) decided that the child was to attributed to the one on whose bed it was born. And I think he said: He flogged her and flogged him, for they were slaves.

Book 12, Number 2269:

Narrated Abdullah ibn Amr ibn al-'As:

A woman said: Apostle of Allah, my womb is a vessel to this son of mine, my breasts, a water-skin for him, and my lap a guard for him, yet his father has divorced me, and wants to take him away from me. The Apostle of Allah (peace be upon him) said: You have more right to him as long as you do not marry.

Book 12, Number 2270:

Narrated AbuHurayrah:

Hilal ibn Usamah quoted AbuMaymunah Salma, client of the people of Medina, as saying: While I was sitting with AbuHurayrah, a Persian woman came to him along with a son of hers. She had been divorced by her husband and they both claimed him.

She said: AbuHurayrah, speaking to him in Persian, my husband wishes to take my son away.

AbuHurayrah said: Cast lots for him, saying it to her in a foreign language.

Then her husband came and asked: Who is disputing with me about my son?

AbuHurayrah said: O Allah, I do not say this, except that I heard a woman who came to the Apostle of Allah (peace be upon him) while I was sitting with him, and she said: My husband wishes to take away my son, Apostle of Allah, and he draws water for me from the well of AbuInabah, and he has been good to me.

The Apostle of Allah (peace be upon him) said: Cast lots for him. Her husband said: Who is disputing with me about my son? The Prophet (peace be upon him) said: This is your father and this your mother, so take whichever of them you wish by the hand. So he took his mother's hand and she went away with him.

Book 12, Number 2271:

Narrated Ali ibn AbuTalib:

Zayd ibn Harithah went out to Mecca and brought the daughter of Hamzah with him. Then Ja'far said: I shall take her; I have more right to her; she is my uncle's daughter and her maternal aunt is my wife; the maternal aunt is like mother. Ali said: I am more entitled to take her. She is my uncle's daughter. The daughter of the Apostle of Allah (peace be upon him) is my wife, and she has more right to her. Zayd said: I have more right to her. I went out and journeyed to her, and brought her with me. The Prophet (peace be upon him) came out.

The narrator mentioned the rest of the tradition. He (i.e. the Prophet) said: As for the girl, I decided in favour of Ja'far. She will live with her maternal aunt. The maternal aunt is like mother.

Book 12, Number 2273:

Narrated Ali ibn AbuTalib:

When we came out from Mecca, Hamzah's daughter pursued us crying: My uncle. Ali lifted her and took her by the hand. (Addressing Fatimah he said:) Take your uncle's daughter. She then lifted her. The narrator then transmitted the rest of the tradition. Ja'far said: She is my uncle's daughter.

Her maternal aunt is my wife. The Prophet (peace be upon him) decided in favour of her maternal aunt, and said: The maternal aunt is like mother.

Book 12, Number 2274:

Narrated Asma bint Yazid al-Ansariyyah:

Amr ibn Muhajir reported on the authority of his father: Asma', daughter of Yazid ibn as-Sakan al-Ansariyyah, was divorced in the time of the Apostle of Allah (peace be upon him). No waiting period was prescribed for a divorced woman (at that time). When Asma' was divorced, Allah, the Exalted, sent down the injunction of waiting period for divorce. She is the first of the divorced women about whom the verse relating to waiting period was sent down.

Book 12, Number 2275:

Narrated Abdullah ibn Abbas:

Women who are divorced shall wait, keeping themselves apart, three monthly courses; and then said: And for such of your women as despair of menstruation, if ye doubt, their period (of waiting) shall be three months. This was abrogated from the former verse. Again he said: (O ye who believe, if ye wed believing women) and divorce them before ye have touched them, then there is no period that ye should reckon."

Book 12, Number 2276:

Narrated Umar ibn al-Khattab:

The Prophet (peace be upon him) divorced Hafsah, but he took her back in marriage.

Book 12, Number 2282:

Narrated Fatimah daughter of Qays:

AbuSalamah reported on the authority of Fatimah daughter of Qays who said to him that she was the wife of AbuHafs ibn al-Mughirah who divorced her by three pronouncements. She said that she came to the Apostle of Allah (peace be upon him) and sought his opinion about her going out from her house. He commanded her to shift to (the house of)Ibn Umm Maktum who was blind. Marwan denied to confirm the tradition of Fatimah about the going out of a divorced woman from her house. Urwah said: Aisha objected to Fatimah daughter of Qays.

Book 12, Number 2285:

Narrated Aisha, Ummul Mu'minin:

Urwah said: Aisha (Allah be pleased with her) severely objected to the tradition of Fatimah daughter of Qays. She said: Fatimah lived in a desolate house and she feared for her loneliness there. Hence the Apostle of Allah (peace be upon him) accorded permission to her (to leave the place).

Book 12, Number 2286:

Narrated Aisha, Ummul Mu'minin:

Urwah ibn az-Zubayr said: Aisha was asked: Did you not see (i.e. known) the statement of Fatimah? She replied: It is not good for her to mention it (to others).

Book 12, Number 2288:

Narrated Aisha, Ummul Mu'minin:

Al-Qasim ibn Muhammad and Sulayman ibn Yasar reported: Yahya ibn Sa'id ibn al-'As divorced the daughter of AbdurRahman ibn al-Hakam absolutely. AbdurRahman shifted her (from there). Aisha sent a message to Marwan ibn al-Hakam who was the governor of Medina, and said to him: Fear Allah, and return the woman to her home. Marwan said (according to Sulayman's version): AbdurRahman forced me. Marwan said (according to the version of al-Qasim): Did not the case of Fatimah daughter of Qays reach you? Aisha replied: There would be no harm to you if you did not make mention of the tradition of Fatimah. Marwan said: If you think that it was due to some evil (i.e. reason), then it is sufficient for you to see that there is also an evil between the two.

Book 12, Number 2292:

Narrated Umm Salamah ; Umm Habibah ; Zaynab bint Jahsh:

Humayd ibn Nafi' reported the following three traditions on the authority of Zaynab, daughter of AbuSalamah:

Zaynab said: I visited Umm Habibah when her father AbuSufyan, died. She asked for some yellow perfume containing saffron (khaluq) or something else. Then she applied it to a girl and touched her cheeks.

She said: I have no need of perfume, but I heard the Apostle of Allah (peace be upon him) say: It is not lawful for a woman who believes in Allah and the Last Day to observe mourning for one who has died, more than three nights, except for four months and ten days in the case of a husband.

Zaynab said: I also visited Zaynab, daughter of Jahsh, when her brother died. She asked for some perfume and used it upon herself.

She then said: I have no need of perfume, but I heard the Apostle of Allah (peace be upon him) say when he was on the pulpit: It is not lawful for a woman who believes in Allah and the Last Day to

observe mourning for one who has died, more than three nights, except for four months and ten days in the case of a husband.

Zaynab said: I heard my mother, Umm Salamah, say: A woman came to the Apostle of Allah (peace be upon him) and said: Apostle of Allah, the husband of my daughter has died, and she is suffering from sore eyes; may we put antimony in her eyes?

The Apostle of Allah (peace be upon him) said: No. He said this twice or thrice. Each time he said: No. The Apostle of Allah (peace be upon him) said: The waiting period is now four months and ten days. In pre-Islamic days one of you used to throw away a piece of dung at the end of a year.

Humayd said: I asked Zaynab: What do you mean by throwing away a piece of dung at the end of a year.

Zaynab replied: When the husband of a woman died, she entered a small cell and put on shabby clothes, not touching perfume or any other thing until a year passed. Then an animal such as donkey or sheep or bird was provided for her. She rubbed herself with it. The animal with which she rubbed herself rarely survived. She then came out and was given a piece of dung which she threw away. She then used perfume or something else which she desired.

Book 12, Number 2293:

Narrated Furay'ah, daughter of Malik ibn Sinan:

Zaynab, daughter of Ka'b ibn Ujrah narrated that Furay'ah daughter of Malik ibn Sinan, told her that she came to the Apostle of Allah (peace be upon him) and asked him whether she could return to her people, Banu Khidrah, for her husband went out seeking his slaves who ran away. When they met him at al-Qudum, they murdered him.

So I asked the Apostle of Allah (peace be upon him): "Should I return to my people, for he did not leave any dwelling house of his own and maintenance for me?

She said: The Apostle of Allah (peace be upon him) replied: Yes. She said: I came out, and when I was in the apartment or in the mosque, he called for me, or he commanded (someone to call me) and, therefore, I was called.

He said: what did you say? So I repeated my story which I had already mentioned about my husband. Thereupon he said: Stay in your house till the term lapses. She said:

So I passed my waiting period in it (her house) for four months and ten days. When Uthman ibn Affan became caliph, he sent for me and asked me about that; so I informed him, and he followed it and decided cases accordingly.

Book 12, Number 2297:

Narrated Umm Salamah, Ummul Mu'minin:

The Prophet (peace be upon him) said: A woman whose husband has died must not wear clothes dyed with safflower (usfur) or with red ochre (mishq) and ornaments. She must not apply henna and collyrium.

Book 12, Number 2298:

Narrated Umm Salamah, Ummul Mu'minin:

Umm Hakim, daughter of Usayd, reported on the authority of her mother that her husband died and she was suffering from sore eyes. She therefore applied collyrium (jala'). Ahmad said: The correct version is "glittering collyrium (kuhl al-jala'). She sent her slave-girl to Umm Salamah, and she asked her about the use of glittering collyrium (kuhl al-jala').

She said: Do not apply it except in the case of dire need which is troubling you. In that case you can use it at night, but you should remove it in the daytime. Then Umm Salamah said: The Apostle of Allah (peace be upon him) came to visit me when AbuSalamah died, and I had put the juice of aloes in my eye.

He asked : What is this, Umm Salamah? I replied: It is only the juice of aloes and contains no perfume. He said: It gives the face a glow, so apply it only at night and remove it in daytime, and do not comb yourself with scent or henna, for it is a dye. I asked: What should I use when I comb myself, Apostle of Allah? He said: Use lote-tree leaves and smear your head copiously with them.

Book 12, Number 2300:

Narrated Abdullah ibn Mas'ud:

I can invoke the curse of Allah on anyone who wishes: The smaller surat an-Nisa (i.e. Surat at-Talaq) was revealed after the verse regarding the waiting period of four months and ten days had been revealed.

Book 12, Number 2301:

Narrated Amr ibn al-'As:

Do not confuse us about his Sunnah. Ibn al-Muthanna said: The Sunnah of our Prophet (peace be upon him) is that the waiting period of a slave-mother whose husband has died is four months and ten days.

Book 12, Number 2302:

Narrated Aisha, Ummul Mu'minin:

The Apostle of Allah (peace be upon him) was asked about a man who divorced his wife three times, and she married another who entered upon her, but divorced her before having intercourse with her, whether she was lawful for the former husband. She said: The Prophet (peace be upon him) replied: She is not lawful for the first (husband) until she tastes the honey of the other husband and he tastes her honey.

Book 12, Number 2304:

Narrated Jabir ibn Abdullah:

Musaykah, a slave-girl of some Ansari, came and said: My master forces me to commit fornication. Thereupon the following verse was revealed: "But force not your maids to prostitution (when they desire chastity)."

Book 13: Fasting (Kitab Al-Siyam)

Book 13, Number 2306:

Narrated Abdullah ibn Abbas:

Ibn Abbas explained the following Qur'anic verse: "O ye who believe! fasting is prescribed for you as it was prescribed for those before you" During the lifetime of the Prophet (peace be upon him), when the people offered night prayer, they were asked to abstain from food and drink and (intercourse with) women, they kept fast till the next night. A man betrayed himself and had intercourse with his wife after he had offered the night prayer, and he did not break his fast. So Allah, the Exalted, intended to make it (fasting) easy for those who survived, thus providing a concession and utility. Allah, the Glorified, said: "Allah knoweth what ye used to do secretly among yourselves." By this Allah benefited the people and provided concession and ease to them.

Book 13, Number 2311:

Narrated Abdullah ibn Abbas:

Explaining the verse; "For those who can do it (with hard-ship) is a ransom, the feeding of one, that is indigent," he said: This was a concession granted to the aged man and woman who were able to keep fast; they were allowed to leave the fast and instead feed an indigent person for each fast; (and a concession) to pregnant and suckling woman when they apprehended harm (to themselves).

Book 13, Number 2312:

Narrated Abdullah ibn Umar:

The Prophet (peace be upon him) said: The month consists of twenty-nine days, but do not fast till you sight it (the moon) and do not break your fast till you sight it. If the weather is cloudy, calculate it thirty days. When the twenty-ninth of Sha'ban came, Ibn Umar would send someone (who tried) to sight the moon for him. If it was sighted, then well and good; in case it was not sighted, and there was no cloud and dust before him (on the horizon), he would not keep fast the next day. If there appeared (on the horizon) before him cloud or dust, he would fast the following day. Ibn Umar would end his fasting alone with the people, and did not follow this calculation.

Book 13, Number 2315:

Narrated Abdullah ibn Mas'ud:

We kept fast for twenty-nine days along with the Prophet (peace be upon him) more often than we kept fast for thirty days.

Book 13, Number 2317:

Narrated AbuHurayrah:

The Prophet (peace be upon him) said: The end of Ramadan is on the day when you end it, and the 'Id (festival) of sacrifice is on the day when you sacrifice. The whole of Arafah is the place of staying, and the whole of Mina is the place of sacrifice, and all the roads of Mecca are the place of sacrifice, and the whole of Muzdalifah is the place of staying.

Book 13, Number 2318:

Narrated Aisha, Ummul Mu'minin:

The Apostle of Allah (peace be upon him) used to count the days in Sha'ban in a manner he did not count any other month; then he fasted when he sighted the new moon of Ramadan; but if the weather was cloudy he counted thirty days and then fasted.

Book 13, Number 2319:

Narrated Hudhayfah:

The Prophet (peace be upon him) said: Do not fast (for Ramadan) before the coming of the month until you sight the moon or complete the number (of thirty days); then fast until you sight the moon or complete the number (of thirty days).

Book 13, Number 2320:

Narrated Abdullah ibn Abbas:

The Prophet (peace be upon him) said: Do not fast one day or two days just before Ramadan except in the case of a man who has been in the habit or observing a fast (on that day); and do not fast until you sight it (the moon). Then fast until you sight it. If a cloud appears on that day (i.e. 29th of Ramadan) then complete the number thirty (days) and then end the fasting: a month consists of twenty-nine days.

Book 13, Number 2322:

Narrated Mu'awiyah:

AbulAzhar al-Mughirah ibn Farwah said: Mu'awiyah stood among the people at Dayr Mustahill lying at the gate of Hims. He said: O people, we sighted the moon on such-and-such day. We shall fast in advance. Anyone who likes to do so may do it. Malik ibn Hubayrah as-Saba'i stood up and asked: Mu'awiyah, did you hear the Apostle of Allah (peace be upon him) say something (about this matter), or is this something on the basis of your opinion? He replied: I heard the Apostle of Allah (peace be upon him) as saying: Fast the month (in the beginning) and in the last.

Book 13, Number 2327:

Narrated Ammar:

AbuIshaq reported on the authority of Silah: We were with Ammar on the day when the appearance of the moon was doubtful. (The meat of) goat was brought to him. Some people kept aloof from (eating) it. Ammar said: He who keeps fast on this day disobeys AbulQasim (i.e. the Prophet) (peace be upon him).

Book 13, Number 2329:

Narrated Umm Salamah, Ummul Mu'minin:

She never saw the Prophet (peace be upon him) fasting the whole month except Sha'ban which he combined with Ramadan.

Book 13, Number 2330:

Narrated AbuHurayrah:

AbdulAziz ibn Muhammad said: Abbad ibn Kathir came to Medina and went to the assembly of al-Ala'. He caught hold of his hand and made him stand and said: O Allah, he narrates a tradition from his father on the authority of AbuHurayrah who reported the Apostle of Allah (peace be upon him) as saying: When the middle of Sha'ban comes, do not fast. Al-Ala' said: O Allah, my father narrated this tradition on the authority of AbuHurayrah from the Prophet (peace be upon him)

Book 13, Number 2331:

Narrated Abdullah ibn Umar:

Husayn ibn al-Harith al-Jadli from the tribe of Jadilah Qays said: The governor of Mecca delivered a speech and said: The Apostle of Allah (peace be upon him) took a pledge from us that we should

perform the rites of hajj after sighting the moon. If we do not sight it and two reliable persons bear witness, we should perform the rites of hajj on the basis of their witness.

I then asked al-Husayn ibn al-Harith: Who was the governor of Mecca? He replied: I do not know. He then met me later on and told me: He was al-Harith ibn Hatib, brother of Muhammad ibn Hatib. The governor then said: There is among you a man who is more acquainted with Allah and His Apostle than I. He witnessed this from the Apostle of Allah (peace be upon him). He then pointed with his hand to a man. Al-Husayn said: I asked an old man beside me: Who is that man to whom the governor has alluded?

He said: "This is Abdullah ibn Umar, and he spoke the truth. He was more acquainted with Allah than he. He (Abdullah ibn Umar) said: For this is what the Apostle of Allah (peace be upon him) commanded us (to do).

Book 13, Number 2333:

Narrated Abdullah ibn Abbas:

A bedouin came to the Prophet (peace be upon him) and said: I have sighted the moon. Al-Hasan added in his version: that is, of Ramadan. He asked: Do you testify that there is no god but Allah? He replied: Yes. He again asked: Do you testify that Muhammad is the Apostle of Allah? He replied: Yes. and he testified that he had sighted the moon. He said: Bilal, announce to the people that they must fast tomorrow.

Book 13, Number 2334:

Narrated Ikrimah:

Once the people doubted the appearance of the moon of Ramadan, and intended neither to offer the tarawih prayer nor to keep fast. A bedouin came from al-Harrah and testified that he had sighted the moon. He was brought to the Prophet (peace be upon him). He asked: Do you testify that there is no god but Allah, and that I am the Apostle of Allah? He said: Yes; and he testified that he had sighted the moon. He commanded Bilal who announced to the people to offer the tarawih prayer and to keep fast.

Book 13, Number 2335:

Narrated Abdullah ibn Umar:

The people looked for the moon, so I informed the Apostle of Allah (peace be upon him) that I had sighted it. He fasted and commanded the people to fast.

Book 13, Number 2337:

Narrated Al-Irbad ibn Sariyyah:

The Apostle of Allah (peace be upon him) invited me to a meal shortly before dawn in Ramadan saying: Come to the blessed morning meal.

Book 13, Number 2341:

Narrated Talq ibn Ali al-Yamami:

The Apostle of Allah (peace be upon him) said: Eat and drink; let not the white and ascending light prevent you from (eating and drinking); so eat and drink until the red light spreads horizontally.

Book 13, Number 2343:

Narrated AbuHurayrah:

The Prophet (peace be upon him) said: When any of you hears the summons to prayer while he has a vessel in his hand, he should not lay it down till he fulfils his need.

Book 13, Number 2346:

Narrated AbuHurayrah:

The Prophet (peace be upon him) said: Religion will continue to prevail as long as people hasten to break the fast, because the Jews and the Christians delay doing so.

Book 13, Number 2348:

Narrated Salman ibn Amir:

The Prophet (peace be upon him) said: When one of you is fasting, he should break his fast with dates; but if he cannot get any, then (he should break his fast) with water, for water is purifying.

Book 13, Number 2349:

Narrated Anas ibn Malik:

The Apostle of Allah (peace be upon him) used to break his fast before praying with some fresh dates; but if there were no fresh dates, he had a few dry dates, and if there were no dry dates, he took some mouthfuls of water.

Book 13, Number 2350:

Narrated Abdullah ibn Umar:

Marwan ibn Salim al-Muqaffa' said: I saw Ibn Umar holding his bread with his hand and cutting what exceeded the handful of it. He (Ibn Umar) told that the Prophet (peace be upon him) said when he broke his fast: Thirst has gone, the arteries are moist, and the reward is sure, if Allah wills.

Book 13, Number 2351:

Narrated Mu'adh ibn Zuhrah:

The Prophet of Allah (peace be upon him) used to say when he broke his fast: O Allah, for Thee I have fasted, and with Thy provision I have broken my fast.

Book 13, Number 2357:

Narrated Amir ibn Rabi'ah:

I have seen the Apostle of Allah (peace be upon him) using a tooth-stick while he was fasting. Musaddad added in his version: "more often than I could count."

Book 13, Number 2358:

Narrated A Companion of the Prophet:

AbuBakr ibn AbdurRahman reported on the authority of a Companion of the Prophet (peace be upon him): I saw the Prophet (peace be upon him) commanding the people while he was travelling on the occasion of the conquest of Mecca not to observe fast. He said: Be strong for your enemy. The Apostle of Allah (peace be upon him) fasted himself.

Book 13, Number 2359:

Narrated AbuBakr:

A man who narrated his tradition to me said: I have seen the Apostle of Allah (peace be upon him) in al-Arj pouring water over his head while he was fasting, either because of thirst or because of heat.

Book 13, Number 2360:

Narrated Laqit ibn Saburah:

The Prophet (peace be upon him) said: Snuff up water freely unless you are fasting.

Book 13, Number 2361:

Narrated Thawban:

The Prophet (peace be upon him) said: A man who cupped and a man who has himself cupped broke their fast. The narrator Shayban said in his version: AbuQilabah told me that AbuAsma' ar-Rahbi told him that Thawban, the client of the Apostle of Allah (peace be upon him), told him that he heard the Prophet (peace be upon him) say this.

Book 13, Number 2362:

Narrated Shaddad ibn Aws:

The tradition mentioned above (No. 2361) has also been transmitted by Shaddad ibn Aws through a different chain of narrators.

This version adds: While Shaddad ibn Aws was walking along with the Prophet (peace be upon him)....The narrator then transmitted the rest of the tradition to the same effect.

Book 13, Number 2367:

Narrated Abdullah ibn Abbas:

The Apostle of Allah (peace be upon him) had himself cupped when he was fasting and wearing ihram (pilgrim garb).

Book 13, Number 2370:

Narrated A man from the Companions:

The Apostle of Allah (peace be upon him) said: Neither vomiting, nor emission, nor cupping breaks the fast of the one who is fasting.

Book 13, Number 2374:

Narrated AbuHurayrah:

The Prophet (peace be upon him) said: if one has a sudden attack of vomiting while one is fasting, no atonement is required of him, but if he vomits intentionally he must make atonement.

Book 13, Number 2378:

Narrated Aisha, Ummul Mu'minin:

The Apostle of Allah (peace be upon him) used to kiss me when he was fasting and when I was fasting.

Book 13, Number 2379:

Narrated Umar ibn al-Khattab:

I became gay and happy, so I kissed while I was fasting, I then said: Apostle of Allah, I have done a big deed; I kissed while I was fasting. He said: What do you think if you rinse your mouth with water while you are fasting. The narrator Isa ibn Hammad said in his version: I said to him: There is no harm in it. Then both of them agreed on the version: He said: Then what?

Book 13, Number 2380:

Narrated Aisha, Ummul Mu'minin:

The Prophet (peace be upon him) used to kiss her and suck her tongue when he was fasting.

Book 13, Number 2381:

Narrated AbuHurayrah:

A man asked the Prophet (peace be upon him) whether one who was fasting could embrace (his wife) and he gave him permission; but when another man came to him, and asked him, he forbade him. The one to whom he gave permission was an old man and the one whom he forbade was a youth.

Book 13, Number 2390:

Narrated AbuHurayrah:

The Prophet (peace be upon him) said: If anyone breaks his fast one day in Ramadan without a concession granted to him by Allah, a perpetual fast will not atone for it.

Book 13, Number 2402:

Narrated Anas ibn Malik:

A man from Banu Abdullah ibn Ka'b brethren of Banu Qushayr (not Anas ibn Malik, the well-known Companion), said: A contingent from the cavalry of the Apostle of Allah (peace be upon him) raided us. I reached (for he said went) to the Apostle of Allah (peace be upon him) who was taking his meals. He said: Sit down, and take some from this meal of ours. I said: I am fasting, he said: Sit down, I shall tell you about prayer and fasting. Allah has remitted half the prayer to a traveller, and fasting to the traveller, the woman who is suckling an infant and the woman who is pregnant, I swear by Allah, he mentioned both (i.e. suckling and pregnant women) or one of them. I was grieved for not taking the food of the Apostle of Allah (peace be upon him).

Book 13, Number 2404:

Narrated Salamah ibn al-Muhabbaq al-Hudhali:

The Apostle of Allah (peace be upon him) said: If anyone has a riding beast which carries him to where he can get sufficient food, he should keep the fast of Ramadan wherever he is when it comes.

Book 13, Number 2406:

Narrated AbuBusrah al-Ghifari,:

Ja'far ibn Jubayr said: I accompanied AbuBusrah al-Ghifari, a Companion of the Apostle of Allah (peace be upon him), in a boat proceeding from al-Fustat (Cairo) during Ramadan. He was lifted (to the boat), then his meal was brought to him. The narrator Ja'far said in his version: He did not go beyond the houses (of the city) but he called for the dining sheet. He said (to me): Come near. I said: Do you not see the houses? AbuBusrah said: Do you detest the sunnah (practice) of the Apostle of Allah (peace be upon him)? The narrator Ja'far said in his version: He then ate (it).

Book 13, Number 2407:

Narrated Dihyah:

Mansur al-Kalbi said: Dihyah ibn Khalifah once went out from a village of Damascus at as much distance as it measures between Aqabah and al-Fustat during Ramadan; and that is three miles. He then broke his fast and the people broke their fast along with him. But some of them disliked to break their fast. When he came back to his village, he said: I swear by Allah, today I witnessed a thing of which I could not even think to see. The people detested the way of the Apostle of Allah (peace be upon him) and his Companions. He said this to those who fasted. At this moment he said: O Allah, make me die.

Book 13, Number 2409:

Narrated AbuBakrah:

The Prophet (peace be upon him) said: One of you should not say: I fasted the whole of Ramadan, and I prayed during the night in the whole of Ramadan. I do not know whether he disliked the purification; or he (the narrator) said: He must have slept a little and taken rest.

Book 13, Number 2413:

Narrated Uqbah ibn Amir:

The Prophet (peace be upon him) said: The day of Arafah, the day of sacrifice, the days of tashriq are (the days of) our festival, O people of Islam. These are the days of eating and drinking.

Book 13, Number 2415:

Narrated As-Samma' sister of Abdullah ibn Busr:

The Prophet (peace be upon him) said: Do not fast on Saturday except what has been made obligatory on you; and if one of you can get nothing but a grape skin or a piece of wood from a tree, he should chew it.

Book 13, Number 2419:

Narrated AbuQatadah:

A man came to the Prophet (peace be upon him) and said: How do you fast, Apostle of Allah? The Apostle of Allah (peace be upon him) became angry at what he said.

When Umar observed this (his anger), he said: We are satisfied with Allah as Lord, with Islam as religion, and with Muhammad as Prophet. We seek refuge in Allah from the anger of Allah, and from the anger of His Apostle. Umar continued to repeat these words till his anger cooled down. He then asked: Apostle of Allah, what is the position of one who observes a perpetual fast?

He replied: May he not fast or break his fast. Musaddad said in his version: He has neither fasted nor broken his fast. The narrator, Ghaylan, doubted the actual wordings.

He asked: What is the position of one who fasts two days and does not fast one day?

He said: Is anyone able to do that? He asked: What is the position of one who fasts every second day (i.e. fasts one day and does not fasts the next day)?

He (the Prophet) said: This is the fast that David observed.

He asked: Apostle of Allah, what is the position of one who fasts one day and breaks it for two days? He replied: I wish I were given the power to observe that. Then the Apostle of Allah (peace be upon him) said: The observance of three days' fast every month and of one Ramadan to the other (i.e. the fast of Ramadan every year) is (equivalent to) a perpetual fast. I seek from Allah that fasting on the day of Arafah may atone for the sins of the preceding and the coming year, and I seek from Allah that fasting on the day of Ashura' may atone for the sins of the preceding year.

Book 13, Number 2422:

Narrated Abdullah ibn al-Harith ; or Uncle of Mujibah al-Bahiliyyah:

The father or Uncle of Mujibah al-Bahiliyyah visited the Apostle of Allah (peace be upon him). He then went away and came to him (again) after one year when his condition and appearance had changed.

He said: Apostle of Allah, do you not recognize me? He asked: Who are you? He replied: I am al-Bahili who came to you last year. He said: What has changed you? You were looking well, then you were good in appearance? He said: I have only food at night since I departed from you.

Thereupon the Apostle of Allah (peace be upon him) said: Why did you torment yourself? Fast during Ramadan (the month of patience) and fast for one day every month. He said: Increase it for me, for I have (more) strength. He said: Fast two days. He again said: Increase it for me. He said: Fast three days. He again said: Increase it for me. He said: Fast during the inviolable months and then stop; fast during the inviolable months and then stop; fast during the inviolable months and then stop. He indicated by his three fingers, and joined them and then opened them.

Book 13, Number 2425:

Narrated Aisha, Ummul Mu'minin:

The month most liked by the Apostle of Allah (peace be upon him) for fasting was Sha'ban. He then joined it with Ramadan.

Book 13, Number 2426:

Narrated Muslim al-Qurashi:

I asked or someone asked the Prophet (peace be upon him) about perpetual fasting. He replied: You have a duty to your family. Fast during Ramadan and the following month, and every Wednesday and Thursday. You will then have observed a perpetual fast.

Book 13, Number 2430:

Narrated Usamah ibn Zayd:

The client of Usamah ibn Zayd said that he went along with Usamah to Wadi al-Qura in pursuit of his camels. He would fast on Monday and Thursday. His client said to him: Why do you fast on Monday and Thursday, while you are an old man? He said: The Prophet of Allah (peace be upon him) used to fast on Monday and Thursday. When he was asked about it, he said: The works of the servants (of Allah) are presented (to Allah) on Monday and Thursday.

Book 13, Number 2431:

Narrated One of the wives of the Prophet:

Hunaydah ibn Khalid narrated from his wife on the authority of one of the wives of the Prophet (peace be upon him) who said: The Apostle of Allah (peace be upon him) used to fast the first nine days of Dhul-Hijjah, Ashura' and three days of every month, that is, the first Monday (of the month) and Thursday.

Book 13, Number 2434:

Narrated AbuHurayrah:

Ikrimah said: We were with AbuHurayrah in his house when he narrated to us: The Apostle of Allah (peace be upon him) prohibited fasting on the day of Arafah at Arafah.

Book 13, Number 2441:

Narrated AbdurRahman ibn Maslamah:

AbdurRahman reported on the authority of his uncle that the people of the tribe Aslam came to the Prophet (peace be upon him). He said (to them): Did you fast on this day? They replied: No. He said: Complete the rest of your day, and make atonement for it.

Book 13, Number 2443:

Narrated Qatadah Ibn Malhan al-Qaysi:

The Apostle of Allah (peace be upon him) used to command us to fast the days of the white (nights): thirteenth, fourteenth and fifteenth of the month. He said: This is like keeping perpetual fast.

Book 13, Number 2444:

Narrated Abdullah ibn Mas'ud:

The Apostle of Allah (peace be upon him) used to fast three days every month.

Book 13, Number 2445:

Narrated Hafsah, Ummul Mu'minin:

The apostle of Allah (peace be upon him) used to fast three days every month: Monday, Thursday and Monday in the next week.

Book 13, Number 2446:

Narrated Umm Salamah, Ummul Mu'minin:

Hunaydah al-Khuza'i reported on the authority of her mother who said: I entered upon Umm Salamah and asked her about fasting. She said: The Apostle of Allah (peace be upon him) used to command me to fast three days every month beginning with Monday or Thursday.

Book 13, Number 2446a:

Narrated Aisha, Ummul Mu'minin:

According to the version of an-Nufayli, Aisha said: The Property (peace be upon him) used to pass by a patient while he was observing i'tikaf (in the mosque), but he passed as usual, and did not stay asking about him. According to the version of Ibn Isa she said: The Prophet (peace be upon him) would visit a patient while he was observing i'tikaf.

Book 13, Number 2448:

Narrated Hafsah, Ummul Mu'minin:

The Apostle of Allah (peace be upon him) said: He who does not determine to fast before dawn does not fast.

Book 13, Number 2450:

Narrated Umm Hani:

On the days of the conquest of Mecca, when Mecca was captured, Fatimah came and sat on the left side of the Apostle of Allah (peace be upon him), and Umm Hani was on his right side. A slave-girl brought a vessel which contained some drink; she gave it to him and he drank of it. He then gave it to Umm Hani who drank of it. She said: Apostle of Allah, I have broken my fast; I was fasting. He said to her: Were you making atonement for something? She replied: No. He said: Then it does not harm you if it was voluntary (fast).

Book 13, Number 2451:

Narrated Aisha, Ummul Mu'minin:

Some food was presented to me and Hafsah. We were fasting, but broke our fast. Then the Apostle of Allah (peace be upon him) entered upon us. We said to him: A gift was presented to us; we coveted it and we broke our fast. The Apostle of Allah (peace be upon him) said: There is no harm to you; keep a fast another day in lieu of it.

Book 13, Number 2453:

Narrated AbuSa'id al-Khudri:

A woman came to the Prophet (peace be upon him) while we were with him.

She said: Apostle of Allah, my husband, Safwan ibn al-Mu'attal, beats me when I pray, and makes me break my fast when I keep a fast, and he does not offer the dawn prayer until the sun rises.

He asked Safwan, who was present, about what she had said. He replied: Apostle of Allah, as for her statement "he beats me when I pray", she recites two surahs (during prayer) and I have prohibited her (to do so).

He (the Prophet) said: If one surah is recited (during prayer), that is sufficient for the people.

(Safwan continued:) As regards her saying "he makes me break my fast," she dotes on fasting; I am a young man, I cannot restrain myself.

The Apostle of Allah (peace be upon him) said on that day: A woman should not fast except with the permission of her husband.

(Safwan said:) As for her statement that I do not pray until the sun rises, we are a people belonging to a class, and that (our profession of supplying water) is already known about us. We do not awake until the sun rises. He said: When you awake, offer your prayer.

Book 13, Number 2457:

Narrated Ubayy ibn Ka'b:

The Prophet (peace be upon him) used to observe i'tikaf during the last ten days of Ramadan. One year he did not observe i'tikaf. When the next year came, he observed i'tikaf for twenty nights (i.e. days).

Book 13, Number 2467:

Narrated Aisha, Ummul Mu'minin:

The sunnah for one who is observing i'tikaf (in a mosque) is not to visit a patient, or to attend a funeral, or touch or embrace one's wife, or go out for anything but necessary purposes. There is no i'tikaf without fasting, and there is no i'tikaf except in a congregational mosque.

Book 13, Number 2468:

Narrated Abdullah ibn Umar:

Umar (may Allah be pleased with him) took a vow in the pre-Islamic days to spend a night or a day in devotion near the Ka'bah (in the sacred mosque). He asked the Prophet (peace be upon him) about it. He said: Observe i'tikaf (i.e. spend a night or a day near the Ka'bah) and fast.

Book 13, Number 2469:

Narrated Abdullah ibn Umar:

The tradition mentioned above (No. 2468) has also been transmitted by Abdullah ibn Budayl through a different chain of narrators in a similar way.

This version adds: While he (Umar) was observing i'tikaf (in the sacred mosque), the people uttered (loudly): "Allah is most great." He said: What is this, Abdullah? He said: These are the captives of the Hawazin whom the Apostle of Allah (peace be upon him) has set free. He said: This slave-girl too? He sent her along with them.

Book 14: Jihad (Kitab Al-Jihad)

Book 14, Number 2473:

Narrated Mu'awiyah:

I heard the Apostle of Allah (peace be upon him) say: Migration will not end until repentance ends, and repentance will not end until the sun rises in the west.

Book 14, Number 2477:

Narrated Ibn Hawalah:

The Prophet (peace be upon him) said: It will turn out that you will be armed troops, one is Syria, one in the Yemen and one in Iraq. Ibn Hawalah said: Choose for me, Apostle of Allah, if I reach that time. He replied: Go to Syria, for it is Allah's chosen land, to which his best servants will be gathered, but if you are unwilling, go to your Yemen, and draw water from your tanks, for Allah has on my account taken special charge of Syria and its people.

Book 14, Number 2478:

Narrated Imran ibn Husayn:

The Prophet (peace be upon him) said: A section of my community will continue to fight for the right and overcome their opponents till the last of them fights with the Antichrist.

Book 14, Number 2480:

Narrated AbuUmamah:

A man said: Apostle of Allah, allow tourism for me. The Prophet (peace be upon him) said: The tourism of my people is striving in the path of Allah, the Exalted.

Book 14, Number 2481:

Narrated Abdullah ibn Amr ibn al-'As:

The Prophet (peace be upon him) said: Returning home is like going on an expedition.

Book 14, Number 2482:

Narrated Thabit ibn Qays:

A woman called Umm Khallad came to the Prophet (peace be upon him) while she was veiled. She was searching for her son who had been killed (in the battle) Some of the Companions of the Prophet (peace be upon him) said to her: You have come here asking for your son while veiling your face? She said: If I am afflicted with the loss of my son, I shall not suffer the loss of my modesty. The Apostle of Allah (peace be upon him) said: You will get the reward of two martyrs for your son. She asked: Why is that so, Apostle of Allah? He replied: Because the people of the Book have killed him.

Book 14, Number 2483:

Narrated Abdullah ibn Amr ibn al-'As:

The Prophet (peace be upon him) said: No one should sail on the sea except the one who is going to perform hajj or umrah, or the one who is fighting in Allah's path for under the sea there is a fire, and under the fire there is a sea.

Book 14, Number 2492:

Narrated Mu'adh ibn Jabal:

The Apostle of Allah (peace be upon him) said: (The reward of) prayer, fasting and remembrance of Allah is enhanced seven hundred times over (the reward of) spending in Allah's path.

Book 14, Number 2493:

Narrated AbuMalik al-Ash'ari:

AbuMalik heard the Apostle of Allah (peace be upon him) say: He who goes forth in Allah's path and dies or is killed is a martyr, or has his neck broken through being thrown by his horse or by his camel, or is stung by a poisonous creature, or dies on his bed by any kind of death Allah wishes is a martyr and will go to Paradise.

Book 14, Number 2494:

Narrated Fadalah ibn Ubayd:

The Prophet (peace be upon him) said: Everyone who dies will have fully complete his action, except one who is on the frontier (in Allah's path), for his deeds will be made to go on increasing till the Day of Resurrection, and he will be safe from the trial in the grave.

Book 14, Number 2495:

Narrated Sahl ibn al-Hanzaliyyah:

On the day of Hunayn we travelled with the Apostle of Allah (peace be upon him) and we journeyed for a long time until the evening came. I attended the prayer along with the Apostle of Allah (peace be upon him).

A horseman came and said: Apostle of Allah, I went before you and climbed a certain mountain where saw Hawazin all together with their women, cattle, and sheep, having gathered at Hunayn.

The Apostle of Allah (peace be upon him) smiled and said: That will be the booty of the Muslims tomorrow if Allah wills. He then asked: Who will be on guard tonight?

Anas ibn AbuMarthad al-Ghanawi said: I shall , Apostle of Allah. He said: Then mount your horse. He then mounted his horse, and came to the Apostle of Allah (peace be upon him).

The Apostle of Allah said to him: Go forward to this ravine till you get to the top of it. We should not be exposed to danger from your side. In the morning the Apostle of of Allah (peace be upon him) came out to his place of prayer, and offered two rak'ahs. He then said: Have you seen any sign of your horseman?

They said: We have not, Apostle of Allah. The announcement of the time for prayer was then made, and while the Apostle of Allah (peace be upon him) was saying the prayer, he began to glance towards the ravine. When he finished his prayer and uttered salutation, he said: Cheer up, for your horseman has come. We therefore began to look between the trees in the ravine, and sure enough he had come.

He stood beside the Apostle of Allah (peace be upon him), saluted him and said: I continued till I reached the top of this ravine where the Apostle of Allah (peace be upon him) commanded me, and in the morning I looked down into both ravines but saw no one.

The Apostle of Allah (peace be upon him) asked him: Did you dismount during the night?

He replied: No, except to pray or to relieve myself. The Apostle of Allah (peace be upon him) said: You have ensured your entry to (Paradise). No blame will be attached to you supposing you do not work after it.

Book 14, Number 2497:

Narrated AbuUmamah:

The Prophet (peace be upon him) said: He who does not join the warlike expedition (jihad), or equip, or looks well after a warrior's family when he is away, will be smitten by Allah with a sudden calamity. Yazid ibn Abdu Rabbihi said in his tradition: 'before the Day of Resurrection".

Book 14, Number 2498:

Narrated Anas ibn Malik:

The Prophet (peace be upon him) said: Use your property, your persons any your tongues in striving against the polytheists.

Book 14, Number 2505:

Narrated AbuHurayrah:

I heard the Apostle of Allah (peace be upon him) say: What is evil in a man are alarming niggardliness and unrestrained cowardice.

Book 14, Number 2506:

Narrated AbuAyyub:

AbuImran said: We went out on an expedition from Medina with the intention of (attacking) Constantinople. AbdurRahman ibn Khalid ibn al-Walid was the leader of the company. The Romans were just keeping their backs to the walls of the city. A man (suddenly) attacked the enemy.

Thereupon the people said: Stop! Stop! There is no god but Allah. He is putting himself into danger.

AbuAyyub said: This verse was revealed about us, the group of the Ansar (the Helpers). When Allah helped His Prophet (peace be upon him) and gave Islam dominance, we said (i.e. thought): Come on! Let us stay in our property and improve it.

Thereupon Allah, the Exalted, revealed, "And spend of your substance in the cause of Allah, and make not your hands contribute to (your destruction)". To put oneself into danger means that we stay in our property and commit ourselves to its improvement, and abandon fighting (i.e. jihad).

AbuImran said: AbuAyyub continued to strive in the cause of Allah until he (died and) was buried in Constantinople.

Book 14, Number 2507:

Narrated Uqbah ibn Amir:

I heard the Apostle of Allah (peace be upon him) say: Allah, Most High, will cause three persons to enter Paradise for one arrow: the maker when he has a good motive in making it, the one who shoots

it, and the one who hands it; so shoot and ride, but your shooting is dearer to me than your riding. Everything with which a man amuses himself is vain except three (things): a man's training of his horse, his playing with his wife, and his shooting with his bow and arrow. If anyone abandons archery after becoming an adept through distaste for it, it is a blessing he has abandoned; or he said: for which he has been ungrateful.

Book 14, Number 2509:

Narrated Mu'adh ibn Jabal:

The Prophet (peace be upon him) said: Fighting is of two kinds: The one who seeks Allah's favour, obeys the leader, gives the property he values, treats his associates gently and avoids doing mischief, will have the reward for all the time whether he is asleep or awake; but the one who fights in a boasting spirit, for the sake of display and to gain a reputation, who disobeys the leader and does mischief in the earth will not return credit or without blame.

Book 14, Number 2510:

Narrated AbuHurayrah:

A man said: Apostle of Allah, a man wishes to take part in jihad in Allah's path desiring some worldly advantage? The Prophet (peace be upon him) said: He will have not reward. The people thought it terrible, and they said to the man: Go back to the Apostle of Allah (peace be upon him), for you might not have made him understand well. He, therefore, (went and again) asked: Apostle of Allah, a man wishes to take part in jihad in Allah's path desiring some worldly advantage? He replied: There is no reward for him. They again said to the man: Return to the Apostle of Allah. He, therefore, said to him third time. He replied: There is no reward for him.

Book 14, Number 2513:

Narrated Abdullah ibn Amr ibn al-'As:

Apostle of Allah, tell me about jihad and fighting. He replied: Abdullah ibn Amr, if you fight with endurance seeking from Allah your reward, Allah will resurrect you showing endurance and seeking your reward from Him, but, if you fight for vain show seeking to acquire much, Allah will resurrect you making a vain show and seeking to acquire much. In whatever you fight or are killed, Abdullah ibn Amr, in that state Allah will resurrect you.

Book 14, Number 2514:

Narrated Abdullah ibn Abbas:

The Prophet (peace be upon him) said: When your brethren were smitten at the battle of Uhud, Allah put their spirits in the crops of green birds which go down to the rivers of Paradise, eat its fruit and nestle in lamps of gold in the shade of the Throne. Then when they experienced the sweetness of their food, drink and rest, they asked: Who will tell our brethren about us that we are alive in Paradise provided with provision, in order that they might not be disinterested in jihad and recoil in war? Allah Most High said: I shall tell them about you; so Allah sent down; "And do not consider those who have been killed in Allah's path." till the end of the verse.

Book 14, Number 2515:

Narrated Hasana' daughter of Mu'awiyah:

She reported on the authority of her paternal uncle: I asked the Prophet (peace be upon him): Who are in Paradise? He replied: Prophets are in Paradise, martyrs are in Paradise, infants are in Paradise and children buried alive are in Paradise.

Book 14, Number 2516:

Narrated AbudDarda':

The Prophet (peace be upon him) said: The intercession of a martyr will be accepted for seventy members of his family.

Book 14, Number 2517:

Narrated Aisha, Ummul Mu'minin:

When Negus died, we were told that a light would be seen perpetually at his grave.

Book 14, Number 2518:

Narrated Ubaydullah ibn Khalid as-Sulami:

The Apostle of Allah (peace be upon him) made a brotherhood between two men, one of whom was killed (in Allah's path), and a week or thereabouts later the other died, and we prayed at his funeral). The Apostle of Allah (peace be upon him) asked: What did you say? We replied: We prayed for him and said: O Allah, forgive him, and join him to his companion. The Apostle of Allah (peace be upon him) said: What about his prayers since the time the other died, and his fasting since the time the other died--the narrator Shu'bah doubted the words, "his fasting--and his deeds since the time the other died. The distance between them is just like the distance between heaven and earth.

Book 14, Number 2519:

Narrated AbuAyyub al-Ansari:

AbuAyyub heard the Apostle of Allah (peace be upon him) say: Capitals will be conquered at your hands, and you will have to raise companies in large armies. A man will be unwilling to join a company, so he will escape from his people and go round the tribes offering himself to them, saying: Whose place may I take in such and such expedition? Whose place may I take in such and such expedition? Beware: That man is a hireling to the last drop of his blood.

Book 14, Number 2520:

Narrated Abdullah ibn Amr ibn al-'As:

The Prophet (peace be upon him) said: The warrior gets his reward, and the one who equips him gets his own reward and that of the warrior.

Book 14, Number 2521:

Narrated Ya'la ibn Munyah:

The Apostle of Allah (peace be upon him) announced an expedition, and I was a very old man and I had no servant. I, therefore, sought a hireling who would serve instead of me, and I would give him his portion. So I found a man. When the time of departure arrived, he came to me and said: I do not know what would be the portions, and how much would be my portion. So offer something (as wages) to me, whether there would be any portion or not. I offered three dinars (as his wages) for him. When some booty arrived, I wanted to offer him his portion. But I remembered the dinars, so I went to the Prophet (peace be upon him) and mentioned the matter to him. He said: All I can find for him regarding this expedition of his in this world and the next is three dinars which were offered him.

Book 14, Number 2522:

Narrated Abdullah ibn Amr ibn al-'As:

A man came to the Apostle of Allah (peace be upon him) and said: I came to you to take the oath of allegiance to you on emigration, and I left my parents weeping. He (the Prophet) said: Return to them and make them laugh as you made them weep.

Book 14, Number 2524:

Narrated AbuSa'id al-Khudri:

A man emigrated to the Apostle of Allah (peace be upon him) from the Yemen. He asked (him): Have you anyone (of your relatives) in the Yemen? He replied: My parents. He asked: Did they permit you? He replied: No. He said: Go back to them and ask for their permission. If they permit you, then fight (in the path of Allah), otherwise be devoted to them.

Book 14, Number 2525:

Narrated Anas ibn Malik:

When the Apostle of Allah (peace be upon him) went on an expedition, he took Umm Sulaym, and he had some women of the Ansar who supplied water and tended the wounded.

Book 14, Number 2526:

Narrated Anas ibn Malik:

The Prophet (peace be upon him) said: Three things are the roots of faith: to refrain from (killing) a person who utters, "There is no god but Allah" and not to declare him unbeliever whatever sin he commits, and not to excommunicate him from Islam for his any action; and jihad will be performed continuously since the day Allah sent me as a prophet until the day the last member of my community will fight with the Dajjal (Antichrist). The tyranny of any tyrant and the justice of any just (ruler) will not invalidate it. One must have faith in Divine decree.

Book 14, Number 2527:

Narrated AbuHurayrah:

The Prophet (peace be upon him) said: Striving in the path of Allah (jihad) is incumbent on you along with every ruler, whether he is pious or impious; the prayer is obligatory on you behind every believer, pious or impious, even if he commits grave sins; the (funeral) prayer is incumbent upon every Muslim, pious and impious, even if he commits major sins.

Book 14, Number 2528:

Narrated Jabir ibn Abdullah:

Once the Apostle of Allah (peace be upon him) intended to go on an expedition. He said: O group of the emigrants (Muhajirun) and the helpers (Ansar), among your brethren there are people who have neither property nor family. So one of you should take with him two or three persons; with me. I also rode on my camel by turns like one of them.

Book 14, Number 2529:

Narrated Abdullah ibn Hawalah al-Azdi:

The Apostle of Allah (peace be upon him) sent us on foot to get spoil, but we returned without getting any. When he saw the signs of distress on our faces, he stood up on our faces and said: O Allah, do not put them under my care, for I would be too weak to care for them; do not put them in care of themselves, for they would be incapable of that, and do not put them in the care of men, for they would choose the best things for themselves. He then placed his hand on my head and said: Ibn Hawalah, when you see the caliphate has settled in the holy land, earthquakes, sorrows and serious matters will have drawn near and on that day the Last Hour will be nearer to mankind than this hand of mine is to your head.

Book 14, Number 2530:

Narrated Abdullah ibn Mas'ud:

The Prophet (peace be upon him) said: Our Lord Most High is pleased with a man who fights in the path of Allah, the Exalted; then his companions fled away (i.e. retreated). But he knew that it was a sin (to flee away from the battlefield), so he returned, and his blood was shed. Thereupon Allah, the Exalted, says to His angels: Look at My servant; he returned seeking what I have for him (i.e. the reward), and fearing (the punishment) I have, until his blood was shed.

Book 14, Number 2531:

Narrated AbuHurayrah:

Amr ibn Uqaysh had given usurious loans in pre-Islamic period; so he disliked to embrace Islam until he took them. He came on the day of Uhud and asked: Where are my cousins? They (the people) replied: At Uhud. He asked: Where is so-and-so? They said: At Uhud. He asked: Where is so-and-so? They said: At Uhud. He then put on his coat of mail and rode his horse; he then proceeded towards them. When the Muslims saw him, they said: Keep away, Amir. He said: I have become a believer. He fought until he was wounded. He was then taken to his family wounded. Sa'd ibn Mu'adh came to his sister: Ask him (whether he fought) out of partisanship, out of anger for them, or out of anger for Allah. He said: Out of anger of Allah and His Apostle. He then died and entered Paradise. He did not offer any prayer for Allah.

Book 14, Number 2533:

Narrated AbuSalam:

AbuSalam reported on the authority of a man from the companion of the Prophet (peace be upon him). He said: We attacked a tribe of Juhaynah. A man from the Muslims pursued a man of them, and struck him but missed him. He struck himself with the sword. The Apostle of Allah (peace be upon him) said: Your brother, O group of Muslims. The people hastened towards him, but found him dead. The Apostle of Allah (peace be upon him) wrapped him with his clothes and his blood, and offered (funeral) prayer for him and buried him. They said: Apostle of Allah, is he a martyr? He said: Yes, and I am witness to him.

Book 14, Number 2534:

Narrated Sahl ibn Sa'd:

The Prophet (peace be upon him) said: Two (prayers) are not rejected, or seldom rejected: Prayer at the time of the call to prayer, and (the prayer) at the time of fighting, when the people grapple with each other. Musa said: Rizq ibn Sa'id ibn AbdurRahman reported from AbuHazim on the authority of Sahl ibn Sa'd from the Prophet (peace be upon him) as saying: And while it is raining.

Book 14, Number 2535:

Narrated Mu'adh ibn Jabal:

The Apostle of Allah (peace be upon him) said: If anyone fights in Allah's path as long as the time between two milkings of a she-camel, Paradise will be assured for him. If anyone sincerely asks Allah for being killed and then dies or is killed, there will be a reward of a martyr for him. Ibn al-Musaffa added from here: If anyone is wounded in Allah's path, or suffers a misfortune, it will come on the Day of resurrection as copious as possible, its colour saffron, and its odour musk; and if anyone suffers from ulcers while in Allah's path, he will have on him the stamp of the martyrs.

Book 14, Number 2536:

Narrated Utbah ibn AbdusSulami:

Utbah heard the Apostle of Allah (peace be upon him) say: Do not cut the forelocks, manes, or tails of horse, for their tails are their means of driving flies, their manes provide them with warmth, and blessing is tide to their forelocks.

Book 14, Number 2537:

Narrated AbuWahb al-Jushami,:

The Apostle of Allah (peace be upon him) said: Keep to every dark bay horse with a white blaze and white on the legs, or sorrel with a white blaze and white on the legs , or black with a white blaze and white on the legs.

Book 14, Number 2538:

Narrated AbuWahb:

The Prophet (peace be upon him) said: Keep to every sorrel horse with a white blaze and white on the legs, or dark bay with a white blaze. He then mentioned something similar. Muhammad ibn al-Muhajir said: I asked him: Why was a sorrel horse preferred? He replied: Because the Prophet (peace be upon him) had sent a contingent, and the man who first brought the news of victory was the rider of a sorrel horse.

Book 14, Number 2539:

Narrated Abdullah ibn Abbas:

The Prophet (peace be upon him) said: The most favoured horses are the sorrel.

Book 14, Number 2540:

Narrated AbuHurayrah:

The Apostle of Allah (peace be upon him) used to name a mare a horse.

Book 14, Number 2542:

Narrated Sahl ibn al-Hanzaliyyah:

The Apostle of Allah (peace be upon him) came upon an emaciated camel and said: Fear Allah regarding these dumb animals. Ride them when they are in good condition and feed them when they are in good condition.

Book 14, Number 2545:

Narrated Anas ibn Malik:

When we alighted at a station (for stay), we did not pray until we united the saddles of the camels.

Book 14, Number 2547:

Narrated AbuWahb al-Jushami,:

The Apostle of Allah (peace be upon him) said: Tie the horses, rub down their forelocks and their buttocks (or he said: Their rumps), and put things on their necks, but do not put bowstrings.

Book 14, Number 2548:

Narrated Umm Habibah:

The Prophet (peace be upon him) said: The angels do not go with a travelling company in which there is a bell.

Book 14, Number 2551:

Narrated Abdullah ibn Umar:

It has been prohibited to ride the beast which eats dung.

Book 14, Number 2552:

Narrated Abdullah ibn Umar:

The Apostle of Allah (peace be upon him) prohibited to ride a camel which eats dung.

Book 14, Number 2554:

Narrated Samurah ibn Jundub:

The Prophet (peace be upon him) named our cavalry "the Cavalry of Allah," when we were struck with panic, and when panic overtook us, the Apostle of Allah (peace be upon him) commanded us to be united, to have patience and perseverance; and to be so when we fought.

Book 14, Number 2556:

Narrated Abdullah ibn Abbas:

The Apostle of Allah (peace be upon him) prohibited to provoke the beasts for fighting.

Book 14, Number 2559:

Narrated Ali ibn AbuTalib:

The Apostle of Allah (peace be upon him) was present with a she-mule which he rode, so Ali said: If we made asses cover mares we would have animals of this type. The Apostle of Allah (peace be upon him) said: Only those who do not know do that.

Book 14, Number 2566:

Narrated Buraydah ibn al-Hasib:

While the Apostle of Allah (peace be upon him) was walking a man who had an ass came to him and said: Apostle of Allah, ride; and the man moved to the back of the animal. The Apostle of Allah (peace be upon him) said: No, you have more right to ride in front on your animal than me unless you grant that right to me. He said: I grant it to you. So he mounted.

Book 14, Number 2567:

Narrated Abbad ibn Abdullah ibn az-Zubayr:

My foster-father said to me - he was one of Banu Murrah ibn Awf, and he was present in that battle, the battle of Mu'tah: By Allah, as if I am seeing Ja'far who jumped from his reddish horse and hamstrung it; he then fought with the people until he was killed.

Book 14, Number 2568:

Narrated AbuHurayrah:

The Prophet (peace be upon him) said: Wagers are allowed only for racing camels, or horses or shooting arrows.

Book 14, Number 2570:

Narrated Abdullah ibn Umar:

The Prophet (peace be upon him) used to make lean by training horses which he employed in the race.

Book 14, Number 2571:

Narrated Abdullah ibn Umar:

The Prophet (peace be upon him) used to hold a race between horses and kept the one in the fifth year at a long distance.

Book 14, Number 2572:

Narrated Aisha, Ummul Mu'minin:

while she was on a journey along with the Apostle of Allah (peace be upon him): I had a race with him (the Prophet) and I outstripped him on my feet. When I became fleshy, (again) I had a race with him (the Prophet) and he outstripped me. He said: This is for that outstripping.

Book 14, Number 2573:

Narrated AbuHurayrah:

The Prophet (peace be upon him) said: If one enters a horse with two others when he is not certain that it cannot be beaten, it is not gambling; but when one enters a horse with two others when he is certain it cannot be beaten, it is gambling.

Book 14, Number 2575:

Narrated Imran ibn Husayn:

The Prophet (peace be upon him) said: There must be no shouting or leading another horse at one's side. Yahya added in his tradition: When racing for a wager.

Book 14, Number 2577:

Narrated Anas ibn Malik:

The pommel of the sword of the Apostle of Allah (peace be upon him) was of silver.

Book 14, Number 2578:

Narrated Sa'id ibn AbulHasan:

The pommel of the sword of the Apostle of Allah (peace be upon him) was of silver.

Book 14, Number 2582:

Narrated Jabir ibn Abdullah:

The Prophet (peace be upon him) prohibited to hand the drawn sword.

Book 14, Number 2583:

Narrated Samurah ibn Jundub:

The Apostle of Allah (peace be upon him) prohibited to cut a piece of leather between two fingers.

Book 14, Number 2584:

Narrated As-Sa'ib ibn Yazid:

As-Sa'ib reported on the authority of a man whom he named: The Apostle of Allah (peace be upon him) put on two coats of mail during the battle of Uhud as a double protection. (The narrator is doubtful about the word zahara or labisa.)

Book 14, Number 2585:

Narrated Al-Bara' ibn Azib:

Yunus ibn Ubayd, client of Muhammad ibn al-Qasim, said that Muhammad ibn al-Qasim sent to al-Bara' ibn Azib to ask him about the standard of the Apostle of Allah (peace be upon him). He said: It was black and square, being made of a woollen rug.

Book 14, Number 2586:

Narrated Jabir ibn Abdullah:

When the Prophet (peace be upon him) entered Mecca his banner was white.

Book 14, Number 2587:

Narrated Simak ibn Harb:

Simak reported on the authority of a man from his people, on the authority of another man from them: I saw that the standard of the Apostle of Allah (peace be upon him) was yellow.

Book 14, Number 2588:

Narrated AbudDarda':

I heard the Apostle of Allah (peace be upon him) say: Seek for me weak persons, for you are provided means of subsistence and helped through your weaklings.

Book 14, Number 2591:

Narrated A man who heard the Prophet:

Al-Muhallab ibn AbuSufrah said: A man who heard the Prophet (peace be upon him) say: If the enemy attacks you at night, let your war cry be Ha-Mim. They will not be helped.

Book 14, Number 2592:

Narrated AbuHurayrah:

When the Apostle of Allah (peace be upon him) proceeded on journey, he would say: O Allah, Thou art the Companion in the journey, and the One Who looks after the family; O Allah, I seek refuge in Thee from the difficulty of travelling, finding harm when I return, and unhappiness in what I see coming to my family and property. O Allah, make the length of his journey short for us, and the journey easy for us.

Book 14, Number 2593:

Narrated Abdullah ibn Umar:

When the Apostle of Allah (peace be upon him) sat on his camel to go out on a journey, he said: "Allah is Most Great" three times. Then he said: "Glory be to Him Who has made subservient to us, for we had not the strength for it, and to our Lord do we return. O Allah, we ask Thee in this journey of ours, uprightness, piety and such deeds as are pleasing to Thee. O Allah, make easy for us this journey of ours and make its length short for us. O Allah, Thou art the Companion in the journey, and the One Who looks after the family and property in our absence." When he returned, he said these words adding: "Returning, repentant, serving and praising our Lord." The Prophet (peace be upon him) and his armies said: "Allah is Most Great" when they went up to high ground; and when armies said: "Allah is most Great" when they went up to high ground; and when they descended, they said: "Glory be to Allah." So the prayer was patterned on that.

Book 14, Number 2595:

Narrated Abdullah al-Khutami:

When the Prophet (peace be upon him) wanted to say farewell to an army, he would say: I entrust to Allah your religion, what you are responsible for, and your final deeds.

Book 14, Number 2596:

Narrated Ali ibn AbuTalib:

Ali ibn Rabi'ah said: I was present with Ali while a beast was brought to him to ride. When he put his foot in the stirrup, he said: "In the name of Allah." Then when he sat on its back, he said: "Praise be to Allah." He then said: "Glory be to Him Who has made this subservient to us, for we had not the strength, and to our Lord do we return." He then said: "Praise be to Allah (thrice); Allah is Most Great (thrice): glory be to Thee, I have wronged myself, so forgive me, for only Thou forgivest sins." He then laughed. He was asked: At what did you laugh? He replied: I saw the Apostle of Allah (peace be upon him) do as I have done, and laugh after that. I asked: Apostle of Allah , at what are you laughing? He replied: Your Lord, Most High, is pleased with His servant when he says: "Forgive me my sins." He know that no one forgives sins except Him.

Book 14, Number 2597:

Narrated Abdullah ibn Amr:

When the Apostle of Allah (peace be upon him) was travelling and night came on, he said: O earth, my Lord and your Lord is Allah; I seek refuge in Allah from your evil, the evil of what you contain, the evil of what has been created in you, and the evil of what creeps upon you; I seek refuge

in Allah from lions, from large black snakes, from other snakes, from scorpions, from the evil of jinn which inhabit a settlement, and from a parent and his offspring.

Book 14, Number 2599:

Narrated Ka'b ibn Malik:

It was rarely that the Apostle of Allah (peace be upon him) set out on a journey on any day but on a Thursday.

Book 14, Number 2600:

Narrated Sakhr al-Ghamidi:

The Prophet (peace be upon him) said: "O Allah, bless my people in their early mornings." When he sent out a detachment or an army, he sent them at the beginning of the day. Sakhr was a merchant, and he would send off his merchandise at the beginning of the day; and he became rich and had much wealth.

Book 14, Number 2601:

Narrated Abdullah ibn Amr ibn al-'As:

The Apostle of Allah (peace be upon him) said: A single rider is a devil, and a pair of riders are a pair of devils, but three are a company of riders.

Book 14, Number 2602:

Narrated AbuSa'id al-Khudri:

The Prophet (peace be upon him) said: When three are on a journey, they should appoint one of them as their commander.

Book 14, Number 2603:

Narrated AbuHurayrah:

The Prophet (peace be upon him) said: When three are on a journey, they should appoint one of them as their commander. Nafi' said: We said to AbuSalamah: You are our commander.

Book 14, Number 2605:

Narrated Abdullah ibn Abbas:

The Prophet (peace be upon him) said: The best number of companions is four, the best number in expeditions four hundred, and the best number in armies four thousand; and twelve thousand will not be overcome through smallness of numbers.

Book 14, Number 2608:

Narrated Anas ibn Malik:

The Prophet (peace be upon him) said: Go in Allah's name, trusting in Allah, and adhering to the religion of Allah's Apostle. Do not kill a decrepit old man, o a young infant, or a child, or a woman; do not be dishonest about booty, but collect your spoils, do right and act well, for Allah loves those who do well.

Book 14, Number 2610:

Narrated Usamah:

The Apostle of Allah (peace be upon him) enjoined upon him to attack Ubna in the morning and burn the place.

Book 14, Number 2613:

Narrated Samurah ibn Jundub:

The Prophet (peace be upon him) said: When one of you comes to the cattle, he should seek permission of their master if he is there; if he permits, he should milk (the animals) and drink. If he is not there, he should call three times. If he responds, he should seek his permission; otherwise, he may milk (the animals) and drink, but should not carry (with him).

Book 14, Number 2614:

Narrated Abbad ibn Shurahbil:

I suffered from drought; so I entered a garden of Medina, and rubbed an ear-corn. I ate and carried in my garment. Then its master came, he beat me and took my garment. He came to the Apostle of Allah (peace be upon him) who said to him: You did not teach him if he was ignorant; and you did not feed him if he was hungry. He ordered him, so he returned my garment to me, and gave me one or half a wasq (sixty or thirty sa's) of corn.

Book 14, Number 2616:

Narrated The uncle of AbuRafi ibn Amr al-Ghifari:

I was a boy. I used to throw stones at the palm-trees of the Ansar. So I was brought to the Prophet (peace be upon him) who said: O boy, why do you throw stones at the palm-trees? I said: eat (dates). He said: Do not throw stones at the palm trees, but eat what falls beneath them. He then wiped his head and said: O Allah, fill his belly.

Book 14, Number 2621:

Narrated Uqbah ibn Malik:

The Prophet (peace be upon him) sent a detachment. I gave a sword to a man from among them. When he came back, he said: Would that you saw us how the Apostle of Allah (peace be upon him) rebuked us, saying: When I sent out a man who does not fulfil my command, are you unable to appoint in his place one who will fulfil my command.

Book 14, Number 2622:

Narrated AbuTha'labah al-Khushani:

When the people encamped, (the narrator Amr ibn Uthman al-Himsi) said: When the Apostle of Allah (peace be upon him) encamped, the people scattered in the glens and wadis. The Apostle of Allah (peace be upon him) said: Your scattering in these glens and wadis is only of the devil. They afterwards kept close together when they encamped to such an extent that it used to be said that if a cloth were spread over them, it would cover them all.

Book 14, Number 2623:

Narrated Mu'adh ibn Anas al-Juhani:

I fought along with the Prophet (peace be upon him) in such and such battles. The people occupied much space and encroached on the road. The Prophet (peace be upon him) sent an announcer to announce among the people: Those who occupy much space or encroach on the road will not be credited with jihad.

Book 14, Number 2626:

Narrated Anas ibn Malik:

When the Apostle of Allah (peace be upon him) went on an expedition, he said: O Allah, Thou art my aider and helper; by Thee I move, by Thee I attack, and by Thee I fight.

Book 14, Number 2629:

Narrated Isam al-Muzani:

The Apostle of Allah (peace be upon him) sent us in a detachment and said (to us): If you see a mosque or hear a mu'adhdhin (calling to prayer), do not kill anyone.

Book 14, Number 2631:

Narrated Ka'b ibn Malik:

When the Prophet (peace be upon him) intended to go on an expedition, he always pretended to be going somewhere else, and he would say: War is deception.

Book 14, Number 2632:

Narrated Salamah ibn al-Akwa':

The Apostle of Allah (peace be upon him) appointed AbuBakr our commander and we fought with some people who were polytheists, and we attacked them at night, killing them. Our war-cry that night was "put to death; put to death." Salamah said: I killed that night with my hand polytheists belonging to seven houses.

Book 14, Number 2633:

Narrated Jabir ibn Abdullah:

The Apostle of Allah (peace be upon him) used to keep to the rear when travelling and urge on the weak. He would take someone up behind him and make supplication for them all.

Book 14, Number 2635:

Narrated Anas ibn Malik:

The Prophet (peace be upon him) said: I am commanded to fight with men till they testify that there is no god but Allah, and that Muhammad is His servant and His Apostle, face our qiblah (direction of prayer), eat what we slaughter, and pray like us. When they do that, their life and property are unlawful for us except what is due to them. They will have the same rights as the Muslims have, and have the same responsibilities as the Muslims have.

Book 14, Number 2639:

Narrated Jarir ibn Abdullah:

The Apostle of Allah (peace be upon him) sent an expedition to Khath'am. Some people sought protection by having recourse to prostration, and were hastily killed. When the Prophet (peace be upon him) heard that, he ordered half the blood-wit to be paid for them, saying: I am not responsible

for any Muslim who stays among polytheists. They asked: Why, Apostle of Allah? He said: Their fires should not be visible to one another.

Book 14, Number 2641:

Narrated Abdullah ibn Umar:

Ibn Umar was sent with a detachment of the Apostle of Allah (peace be upon him). The people wheeled round in flight. He said: I was one of those who wheeled round in flight. When we stopped, we said (i.e. thought): How should we do? We have run away from the battlefield and deserve Allah's wrath. Then we said (thought): Let us enter Medina, stay there, and go there while no one sees us. So we entered (Medina) and thought: If we present ourselves before the Apostle of Allah (peace be upon him), and if there is a change of repentance for us, we shall stay; if there is something else, we shall go away. So we sat down (waiting) for the Apostle of Allah (peace be upon him) before the dawn prayer. When he came out, we stood up to him and said: We are the ones who have fled. He turned to us and said: No, you are the ones who return to fight after wheeling away. We then approached and kissed his hand, and he said; I am the main body of the Muslims.

Book 14, Number 2646:

Narrated Furat ibn Hayyan:

The Apostle of Allah (peace be upon him) commanded to kill him: he was a spy of AbuSufyan and an ally of a man of the Ansar. He passed a circle of the Ansar and said: I am a Muslim. A man from the Ansar said, Apostle of Allah, he is saying that he is a Muslim. The Apostle of Allah (peace be upon him) said: There are people among you in whose faith we trust. Furat ibn Hayyan is one of them.

Book 14, Number 2649:

Narrated An-Nu'man ibn Muqarrin:

I was present at fighting along with the Apostle of Allah (peace be upon him), and when he did not fight at the beginning of the day, he waited till the sun had passed the meridian, the winds blew, and help came down.

Book 14, Number 2650:

Narrated Qays ibn Abbad:

The Companions of the Prophet (peace be upon him), disliked shouting while fighting.

Book 14, Number 2653:

Narrated Jabir ibn Atik:

The Prophet (peace be upon him) said: There is jealousy which Allah loves and jealousy which Allah hates. That which Allah loves is jealousy regarding a matter of doubt, and that which Allah hates is jealousy regarding something which is not doubtful. There is pride which Allah hates and pride which Allah loves. That which Allah loves is a man's pride when fighting and when giving sadaqah and that which Allah hates is pride shown by oppression. The narrator Musa said: "by boasting."

Book 14, Number 2658:

Narrated AbuUsayd as-Sa'idi:

The Prophet (peace be upon him) said at the battle of Badr: When they come near you shoot arrows at them; and do not draw swords at them until they come near you.

Book 14, Number 2659:

Narrated Ali ibn AbuTalib:

(At the battle of Badr) Utbah ibn Rabi'ah came forward followed by his son and his brother and cried out: Who will be engaged in single combat? Some young men of the Helpers responded to his call. He asked: Who are you? They told him. He said: We do not want you; we, in fact, want only our cousins. The Prophet (peace be upon him) said: Get up Hamzah get up Ali; get up Ubaydah ibn al-Harith. Hamzah went forward to Utbah, I went forward to Shaybah; and after two blows had been exchanged between Ubaydah and al-Walid, they wounded one another severely; so we turned against al-Walid and killed him, and we carried Ubaydah away.

Book 14, Number 2660:

Narrated Abdullah ibn Mas'ud:

The Prophet (peace be upon him) said: The most merciful of the people in respect of killing are believers (in Allah).

Book 14, Number 2661:

Narrated Samurah ibn Jundub:

Al-Hayyaj ibn Imran ibn Husayn reported that a slave of Imran ran away. He took a vow to Allah that if he overpowers him, he will cut off his head. He then sent me (to Samurah ibn Jundub) to ask him about this question for him. I came to Samurah ibn Jundub and asked him. He said: The Apostle of Allah (peace be upon him) used to exhort us to give alms (sadaqah) and forbid us to mutilate (a

slain). I then came to Imran ibn Husayn and asked him. He said: The Apostle of Allah (peace be upon him) used to exhort us to give alms (sadaqah) and forbid us to mutilate (a slain).

Book 14, Number 2663:

Narrated Rabah ibn Rabi':

When we were with the Apostle of Allah (peace be upon him) on an expedition, he saw some people collected together over something and sent a man and said: See, what are these people collec - ted around? He then came and said: They are round a woman who has been killed. He said: This is not one with whom fighting should have taken place. Khalid ibn al-Walid was in charge of the van; so he sent a man and said: Tell Khalid not to kill a woman or a hired servant.

Book 14, Number 2664:

Narrated Samurah ibn Jundub:

The Prophet (peace be upon him) said: Kill the old men who are polytheists, but spare their children.

Book 14, Number 2665:

Narrated Aisha, Ummul Mu'minin:

No woman of Banu Qurayzah was killed except one. She was with me, talking and laughing on her back and belly (extremely), while the Apostle of Allah (peace be upon him) was killing her people with the swords. Suddenly a man called her name: Where is so-and-so? She said: I I asked: What is the matter with you? She said: I did a new act. She said: The man took her and beheaded her. She said: I will not forget that she was laughing extremely although she knew that she would be killed.

Book 14, Number 2667:

Narrated Hamzah al-Aslami:

The Apostle of Allah (peace be upon him) appointed him commander over a detachment. He said: I went out along with it. He (the Prophet) said: If you find so-and-so, burn him with the fire. I then turned away, and he called me. So I returned to him, and he said: If you find so-and-so, kill him, and do not burn him, for no one punishes with fire except the Lord of the fire.

Book 14, Number 2669:

Narrated Abdullah ibn Mas'ud:

We were with the Apostle of Allah (peace be upon him) during a journey. He went to ease himself. We saw a bird with her two young ones and we captured her young ones. The bird came and began to spread its wings. The Apostle of Allah (peace be upon him) came and said: Who grieved this for its young ones? Return its young ones to it. He also saw an ant village that we had burnt. He asked: Who has burnt this? We replied: We. He said: It is not proper to punish with fire except the Lord of fire.

Book 14, Number 2670:

Narrated Wathilah ibn al-Asqa:

The Apostle of Allah (peace be upon him) announced to go on expedition for Tabuk. I went to my family and then proceeded (on journey). The vanguard of the Companions of the Apostle of Allah (peace be upon him) had already proceeded. So I began to announce loudly in Medina: Is there anyone who takes a man on his ride, and he will get his share (from the booty? An old man from the Ansar (Helpers) spoke loudly: We shall have his share if we take him with us on our mount by turns, and he will have his meal with us. I said: Yes. He said: So go on journey with Allah's blessing. I then proceeded along with my best companion and Allah gave us booty. Some she-camels were given to me as my share of booty. I drove them till I reached him. He came out and sat on the rear part of the saddle of his camel. He then said: Drive them backward. He again said: Drive them forward. He then said: I find your she-camels very gentle. He said: This is your booty which I stipulated for you. He replied: Take your she-camels, my nephew; we did not intend (to get) your portion.

Book 14, Number 2672:

Narrated Jundub ibn Makith:

The Apostle of Allah (peace be upon him) sent Abdullah ibn Ghalib al-Laythi along with a detachment and I was also with them. He ordered them to attach Banu al-Mulawwih from all sides at al-Kadid. So we went out and when we reached al-Kadid we met al-Harith ibn al-Barsa al-Laythi, and seized him. He said: I came with the intention of embracing Islam, and I came out to go to the Apostle of Allah (peace be upon him). We said: If you are a Muslim, there is no harm if we keep you in chains for a day and night; and if you are not, we shall tie you with chains. So we tied him with chains.

Book 14, Number 2674:

Narrated Sawdah daughter of Zam'ah:

Yahya ibn Abdullah said: When the captives (of the battle of Badr) were brought, Sawdah daughter of Zam'ah was present with the children of Afra' at the halting place of their camels, that is, Awf and Mu'awwidh sons of Afra'.

This happened before the prescription of veil for them. Sawdah said: I swear by Allah, I was with them when I came (from there to the people) and I was told: These are captives recently brought (here). I returned to my house, and the Apostle of Allah (peace be upon him) was there, and AbuZayd Suhayl ibn Amr was in the corner of the apartment and his hands were tied up on his neck with a rope. He then narrated the rest of the tradition.

Book 14, Number 2676:

Narrated Abdullah ibn Abbas:

When the children of a woman (in pre-Islamic days) did not survive, she took a vow on herself that if her child survives, she would convert it a Jew. When Banu an-Nadir were expelled (from Arabia), there were some children of the Ansar (Helpers) among them. They said: We shall not leave our children. So Allah the Exalted revealed; "Let there be no compulsion in religion. Truth stands out clear from error."

Book 14, Number 2677:

Narrated Sa'd:

On the day when Mecca was conquered, the Apostle of Allah (peace be upon him) gave protection to the People except four men and two women and he named them. Ibn AbuSarh was one of them.

He then narrated the tradition. He said: Ibn AbuSarh hid himself with Uthman ibn Affan. When the Apostle of Allah (peace be upon him) called the people to take the oath of allegiance, he brought him and made him stand before the Apostle of Allah (peace be upon him). He said: Apostle of Allah, receive the oath of allegiance from him. He raised his head and looked at him thrice, denying him every time. After the third time he received his oath. He then turned to his Companions and said: Is not there any intelligent man among you who would stand to this (man) when he saw me desisting from receiving the oath of allegiance, and kill him? They replied: We do not know, Apostle of Allah, what lies in your heart; did you not give us an hint with your eye? He said: It is not proper for a Prophet to have a treacherous eye.

Book 14, Number 2678:

Narrated Sa'id ibn Yarbu' al-Makhzumi:

The Prophet (peace be upon him) said: on the day of the conquest of Mecca: There are four persons whom I shall not give protection in the sacred and non-sacred territory. He then named them. There were two singing girls of al-Maqis; one of them was killed and the other escaped and embraced Islam.

Book 14, Number 2680:

Narrated Abdullah ibn Mas'ud:

Ibrahim said: Ad-Dahhak ibn Qays intended to appoint Masruq as governor. Thereupon Umarah ibn Uqbah said to him: Are you appointing a man from the remnants of the murderers of Uthman? Masruq said to him: Ibn Mas'ud narrated to us, and he was trustworthy in respect of traditions, that when the Prophet (peace be upon him) intended to kill your father, he said: Who will look after my children? He replied: Fire. I also like for you what the Apostle of Allah (peace be upon him) liked for you.

Book 14, Number 2681:

Narrated Ibn Ti'li:

We fought along with AbdurRahman ibn Khalid ibn al-Walid. Four infidels from the enemy were brought to him. He commanded about them and they were killed in confinement.

Book 14, Number 2681A:

Narrated AbuAyyub al-Ansari:

AbuDawud said: The narrators other than Sa'id reported from Ibn Wahb in this tradition: "(Killed him) with arrows in confinement." When AbuAyyub al-Ansari was informed about it, he said: I heard the Apostle of Allah (peace be upon him) prohibiting to kill in confinement. By Him in Whose hands my soul is, if there were a hen, I would not kill it in confinement. AbdurRahman ibn Khalid ibn al-Walid was informed about it (the Prophet's prohibition). He set four slaves free.

Book 14, Number 2685:

Narrated Abdullah ibn Abbas:

The Prophet (peace be upon him) fixed the ransom of the people of pre-Islamic Arabia at four hundred dirhams per head on the day of the battle of Badr.

Book 14, Number 2686:

Narrated Aisha, Ummul Mu'minin:

When the people of Mecca sent about ransoming their prisoners Zaynab sent some property to ransom Abul'As, sending among it a necklace of hers which Khadijah had had, and (which she) had given to her when she married Abul'As. When the Apostle of Allah (peace be upon him) saw it, he felt great tenderness about it and said: If you consider that you should free her prisoner for her and return to her what belongs to her, (it will be well). They said: Yes. The Apostle of Allah (peace be

upon him) made an agreement with him that he should let Zaynab come to him, and the Apostle of Allah (peace be upon him) sent Zayd ibn Harithah and a man of the Ansar (the Helpers) and said: Wait in the valley of Yajij till Zaynab passes you, then you should accompany her and bring her back.

Book 14, Number 2688:

Narrated Abdullah ibn Amr ibn al-'As:

The Apostle of Allah (peace be upon him) then said: Return to them (Hawazin) their women and their sons. If any of you withholds anything from this booty, we have six camels for him from the first booty which Allah gives us. The Prophet (peace be upon him) then approached a camel, and taking a hair from its hump said: O people, I get nothing of this booty, not even this (meanwhile raising his two fingers) but the fifth, and the fifth is returned to you, so hand over threads and needles. A man got up with a ball of hair in his hand and said: I took this to repair the cloth under a pack-saddle. The Apostle of Allah (peace be upon him) said: You can have what belongs to me and to the Banu al-Muttalib. He said: If it produces the result that I now realise, I have no desire for it.

Book 14, Number 2690:

Narrated Ali ibn AbuTalib:

Ali separated between a slave-girl and her child. The Prophet (peace be upon him) prohibited it and made the sale transactions withdrawn.

Book 14, Number 2692:

Narrated Abdullah ibn Umar:

Nafi' said that a slave of Ibn Umar ran away to the enemy, and then the Muslims overpowered them. The Apostle of Allah (peace be upon him) returned him to Ibn Umar and that was not distributed (as a part of booty).

Book 14, Number 2694:

Narrated Ali ibn AbuTalib:

Some slaves (of the unbelievers) went out to the Apostle of Allah (peace be upon him) on the day of al-Hudaybiyyah before treaty. Their masters wrote to him saying: O Muhammad, they have not gone out to you with an interest in your religion, but they have gone out to escape from slavery. Some people said: They have spoken the truth, Apostle of Allah, send them back to them. The Apostle of Allah (peace be upon him) became angry and said: I do not see your restraining yourself from this

action), group of Quraysh, but that Allah send someone to you who strike your necks. He then refused to return them, and said: They are emancipated (slaves) of Allah, the Exalted.

Book 14, Number 2695:

Narrated Abdullah ibn Umar:

In the time of the Apostle of Allah (peace be upon him) an army got food and honey and a fifth was not taken from them.

Book 14, Number 2697:

Narrated AbdurRahman ibn Samurah ibn Kabul:

AbuLabid said: We were with AbdurRahman ibn Samurah ibn Kabul. The people got booty and plundered it. He stood and addressed (the people): I heard the Apostle of Allah (peace be upon him) prohibiting getting property from the booty before its distribution. Therefore, they returned what they had taken, He then distributed it among them.

Book 14, Number 2698:

Narrated Abdullah ibn AbuAwfa:

Muhammad ibn AbulMujahid reported Abdullah ibn AbuAwfa as saying: I asked: Did you set aside the fifth of the food in the time of the Apostle of Allah (peace be upon him)? He replied: On the day of Khaybar we captured food and a man would come and take as much food of it as needed and then go away.

Book 14, Number 2699:

Narrated A man of the Ansar:

Kulayb reported from a man of the Ansar. He said: We went out with the Apostle of Allah (peace be upon him) on a journey. The people suffered from intense need and strain. They gained booty and then plundered it. While our pots were boiling the Apostle of Allah (peace be upon him) came walking with his bow touching the ground. He turned over our pots with his bow and smeared the meat with the soil, and said: "Plunder is more unlawful than carrion," or he said: "Carrion is more unlawful than plunder." The narrator Hannad was doubtful.

Book 14, Number 2700:

Narrated One of the Companion:

Al-Qasim, the client of AbdurRahman, quoted one of the Companion of the Prophet (peace be upon him) as saying: We would eat a camel on an expedition without dividing it, and when we returned to our dwellings our saddle-bags would be full with its flesh.

Book 14, Number 2701:

Narrated Mu'adh ibn Jabal:

AbdurRahman ibn Ghanam said: We were stationed at the frontiers of the city of Qinnisrin with Shurahbil ibn as-Simt. When he conquered it, he got sheep and cows there. He distributed some of them amongst us, and deposited the rest of them in the spoils of war. I met Mu'adh ibn Jabal and mentioned it to him. Mu'adh said: we went on an expedition of Khaybar along with the Apostle of Allah (peace be upon him) and we got spoils there. The Apostle of Allah (peace be upon him) divided them among us and placed the rest of them in the booty.

Book 14, Number 2702:

Narrated Ruwayfi' ibn Thabit al-Ansari:

The Prophet (peace be upon him) said: He who believes in Allah and the Last Day must not ride on packhorse belonging to the booty of the Muslims and put it back when he has emaciated it; and he who believes in Allah and the Last Day must not wear a garment belonging to the booty of the Muslims and put it back when he made it threadbare.

Book 14, Number 2703:

Narrated Abdullah ibn Mas'ud:

I passed when AbuJahl had fallen as his foot was struck (with the swords). I said: O enemy of Allah, AbuJahl, Allah has disgraced a man who was far away from His mercy. I did not fear him at that moment. He replied: It is most strange that a man has been killed by his people. I struck him with a blunt sword. But it did not work, and then his sword fell down from his hand, I struck him with it until he became dead.

Book 14, Number 2704:

Narrated Zayd ibn Khalid al-Juhani:

A man from the Companions of the Prophet (peace be upon him) died on the day of Khaybar. They mentioned the matter to the Apostle of Allah. He said: Offer prayer over your companion. When the faces of the people looked perplexed, he said: Your companion misappropriated booty in the path of Allah. We searched his belongings and found some Jewish beads not worth two dirhams.

Book 14, Number 2706:

Narrated Abdullah ibn Amr ibn al-'As:

When the Apostle of Allah (peace be upon him) gained booty he ordered Bilal to make a public announcement. He made a public announcement, and when the people brought their booty, he would take a fifth and divide it. Thereafter a man brought a halter of hair and said: Apostle of Allah, this is a part of the booty we got. He asked: Have you heard Bilal making announcement three times? He replied: Yes. He asked: What did prevent you from bringing it? He made some excuse, to which he said: Be (as you are), you may bring it on the Day of Judgment, for I shall not accept it from you.

Book 14, Number 2707:

Narrated Umar ibn al-Khattab:

Salih ibn Muhammad ibn Za'idah (AbuDawud said: This Salih is AbuWaqid) said: We entered the Byzantine territory with Maslamah. A man who had been dishonest about booty was brought.

He (Maslamah) asked Salim about him. He said: I heard my father narrating from Umar ibn al-Khattab from the Prophet (peace be upon him). He said: When you find a man who has been dishonest about booty, burn his property, and beat him. He beat him. He said: We found in his property a copy of the Qur'an. He again asked Salim about it. He said: Sell it and give its price in charity.

Book 14, Number 2709:

Narrated Abdullah ibn Amr ibn al-'As:

The Apostle of Allah (peace be upon him), AbuBakr and Umar burned the belongings of anyone who had been dishonest about booty and beat him.

Book 14, Number 2710:

Narrated Samurah ibn Jundub:

The Prophet (peace be upon him) said: To begin with, anyone who conceals one who has been dishonest about booty is like him.

Book 14, Number 2715:

Narrated Awf ibn Malik al-Ashja'i ; Khalid ibn al-Walid:

The Apostle of Allah (peace be upon him) gave judgement that the killer should have what was taken from the man he killed, and did not make this subject to division into fifths.

Book 14, Number 2716:

Narrated Abdullah ibn Mas'ud:

At the battle of Badr the Apostle of Allah gave me AbuJahl's sword, as I had killed him.

Book 14, Number 2717:

Narrated Sa'id ibn al-'As:

The Apostle of Allah (peace be upon him) sent AbuSa'id ibn al-'As with an expedition from Medina towards Najd. Aban ibn Sa'id and his companions came to the Apostle of Allah (peace be upon him) at Khaybar after it had been captured. The girths of their horses were made of palm fibres. Aban said: Give us a share (from the booty), Apostle of Allah. AbuHurayrah said: I said: Do not give them a share, Apostle of Allah. Aban said: Why are you talking so, Wabr. You have come to us from the peak of Dal. The Prophet (peace be upon him) said: Sit down, Aban. The Apostle of Allah (peace be upon him) did not give any share to them (from the booty).

Book 14, Number 2720:

Narrated Abdullah ibn Umar:

The Apostle of Allah (peace be upon him) stood up, i.e. on the day of Badr, and said: Uthman has gone off on the business of Allah and His Apostle, and I shall take the oath of allegiance on his behalf. The Apostle of Allah (peace be upon him) then allotted him a share, but did not do so for anyone else who was absent.

Book 14, Number 2721:

Narrated Abdullah ibn Abbas:

Yazid ibn Hurmuz said: Najdah wrote to Ibn Abbas asking him about such-and-such, and such-and-such, and he mentioned some things; he (asked) about a slave whether he would get something from the spoils; and he (asked) about women whether they used to go out (on expeditions) along with the Apostle of Allah (peace be upon him), and whether they would be allotted a share, Ibn Abbas said: Had I not apprehended a folly, I would not have written (a reply) to him. As for the slave, he was given a little of the spoils (as a reward from the booty); as to the women, they would treat the wounded and supply water.

Book 14, Number 2723:

Narrated Umm Ziyad:

Hashraj ibn Ziyad reported on the authority of his grandmother that she went out with the Apostle of Allah (peace be upon him) for the battle of Khaybar. They were six in number including herself.

(She said): When the Apostle of Allah (peace be upon him) was informed about it, he sent for us. We came to him, and found him angry.

He said: With whom did you come out, and by whose permission did you come out?

We said: Apostle of Allah, we have come out to spin the hair, by which we provide aid in the cause of Allah. We have medicine for the wounded, we hand arrows (to the fighters), and supply drink made of wheat or barley.

He said: Stand up. When Allah bestowed victory of Khaybar on him, he allotted shares to us from spoils that he allotted to the men. He (Hashraj ibn Ziyad) said: I said to her: Grandmother, what was that? She replied: Dates.

Book 14, Number 2724:

Narrated Umayr, client of AbulLahm:

I was present at Khaybar along with my masters who spoke about me to the Apostle of Allah (peace be upon him). He ordered about me, and a sword was girded on me and I was trailing it. He was then informed that I was a slave. He, therefore, ordered that I should be given some inferior goods.

Book 14, Number 2725:

Narrated Jabir ibn Abdullah:

I supplied water to my companions on the day of Badr.

Book 14, Number 2728:

Narrated AbuUmrah (al-Ansari?):

We four persons, came to the Apostle of Allah (peace be upon him), and we (i.e. each one of us) had horses. He therefore, allotted one portion for each of us, and two portions for his horse.

Book 14, Number 2730:

Narrated Mujammi' ibn Jariyah al-Ansari:

Mujammi' was one of the Qur'an-reciters (qaris), and he said: We were present with the Apostle of Allah (peace be upon him) at al-Hudaybiyyah. When we returned, the people were driving their camels quickly.

The people said to one another: What is the matter with them?

They said: Revelation has come down to the Prophet (peace be upon him). We also proceeded with the people, galloping (our camels). We found the Prophet (peace be upon him) standing on his riding-animal at Kura' al-Ghamim.

When the people gathered near him, he recited: "Verily We have granted thee a manifest victory.

A man asked: Is this a victory, Apostle of Allah? He replied: Yes. By Him in Whose hands the soul of Muhammad is, this is a victory. Khaybar was divided among those who had been at al-Hudaybiyyah, and the Apostle of Allah (peace be upon him) divided it into eighteen portions. The army consisted of one thousand five hundred men, of which three hundred were cavalry, and he gave two shares to a horseman and one to a foot-soldier.

Book 14, Number 2731:

Narrated Abdullah ibn Abbas:

The Apostle of Allah (peace be upon him) said on the day of Badr: He who does such-and-such, will have such-and such. The young men came forward and the old men remained standing near the banners, and they did not move from there. When Allah bestowed victory on them, the old men said: We were support for you. If you had been defeated, you would have returned to us. Do not take this booty alone and we remain (deprived of it). The young men refused (to give), and said: The Apostle of Allah (peace be upon him) has given it to us. Then Allah sent down: "They ask thee concerning (things taken as) spoils of war, Say: (Such) spoils are at the disposal of Allah and the Apostle......Just as they Lord ordered thee out of thy house in truth, even though a party among the believers disliked it." This proved good for them. Similarly obey me. I know the consequence of this better than you.

Book 14, Number 2732:

Narrated Abdullah ibn Abbas:

The Apostle of Allah (peace be upon him) said on the day of Badr: He who kills a man will get such-and-such, and he who captivates a man will get such-and-such. The narrator then transmitted the rest of the tradition in a similar manner. The tradition of Khalid is more perfect.

Book 14, Number 2735:

Narrated Abdullah ibn Umar:

The Apostle of Allah (peace be upon him) sent us along with an army towards Najd, and he sent a detachment of that army (to face the enemy). The whole army got twelve camels per head as their

portion, but he gave the detachment one additional camel (apart from the division made to the army). Thus they got thirteen camels each (as a reward).

Book 14, Number 2737:

Narrated Abdullah ibn Umar:

The Apostle of Allah (peace be upon him) sent a detachment to Najd. I went out along with them, and got abundant riches. Our commander gave each of us a camel as a reward. We then came upon the Apostle of Allah (peace be upon him) and he divided the spoils of war among us. Each of us received twelve camels after taking a fifth of it. The Apostle of Allah (peace be upon him) did not take account of our companion (i.e. the commander of the army), nor did he blame him for what he had done. Thus each man of us had received thirteen camels with the reward he gave.

Book 14, Number 2740:

Narrated Abdullah ibn Umar:

The Apostle of Allah (peace be upon him) used to give to some of the detachments he sent out (something extra) for themselves in particular apart from the division made to the whole army. The fifth is necessary in all that.

Book 14, Number 2741:

Narrated Abdullah ibn Umar:

The Apostle of Allah (peace be upon him) went out on the day of Badr along with three hundred and fifteen (men). The Apostle of Allah (peace be upon him) said: O Allah, they are on foot, provide mount for them; O Allah , they are naked, clothe them; O Allah, they are hungry, provide food for them. Allah then bestowed victory on them. They returned when they were clothed. There was no man of them but he returned with one or two camels; they were clothed and ate to their fill.

Book 14, Number 2742:

Narrated Habib ibn Maslamah al-Fihri:

The Apostle of Allah (peace be upon him) would give a third of the spoils after he would keep off the fifth.

Book 14, Number 2743:

Narrated Habib ibn Maslamah:

The Apostle of Allah (peace be upon him) used to give a quarter of the booty as reward after the fifty had been kept off, and a third after the fifth had been kept off when he returned.

Book 14, Number 2744:

Narrated Habib ibn Maslamah al-Fihri:

Makhul said: I was the slave of a woman of Banu Hudhayl; afterwards she emancipated me. I did not leave Egypt until I had acquired all the knowledge that seemed to me to exist there.

I then came to al-Hijaz and I did not leave it until I had acquired all the knowledge that seemed to be available.

Then I came to al-Iraq, and I did not leave it until I had acquired all the knowledge that seemed to be available.

I then came to Syria, and besieged it. I asked everyone about giving rewards from the booty. I did not find anyone who could tell me anything about it.

I then met an old man called Ziyad ibn Jariyah at-Tamimi. I asked him: Have you heard anything about giving rewards from the booty? He replied: Yes. I heard Maslamah al-Fihri say: I was present with the Prophet (peace be upon him).

He gave a quarter of the spoils on the outward journey and a third on the return journey.

Book 14, Number 2745:

Narrated Abdullah ibn Amr ibn al-'As:

The Apostle of Allah (peace be upon him) said: Muslims are equal in respect of blood. The lowest of them is entitled to give protection on behalf of them, and the one residing far away may give protection on behalf of them. They are like one hand over against all those who are outside the community. Those who have quick mounts should return to those who have slow mounts, and those who got out along with a detachment (should return) to those who are stationed. A believer shall not be killed for an unbeliever, nor a confederate within the term of confederation with him.

Book 14, Number 2747:

Narrated Ma'an ibn Yazid:

AbulJuwayriyyah al-Jarmi said: I found a red pitcher containing dinars in Byzantine territory during the reign of Mu'awiyah. A man from the Companions of the Prophet (peace be upon him) belonging to Banu Sulaym was our ruler. He was called Ma'an ibn Yazid. I brought it to him. He apportioned it among the Muslims. He gave me the same portion which he gave to one of them. He then said: Had I not heard the Apostle of Allah (peace be upon him) say: There is no reward except after

taking the fifth (from the booty), I would have given you (the reward). He then presented his own share to me, but I refused.

Book 14, Number 2749:

Narrated Amr ibn Abasah:

The Apostle of Allah (peace be upon him) led us in prayer facing a camel which had been taken in booty, and when he had given the salutation, he took a hair from the camel's side and said: I have no right as much as this of your booty, but only to the fifth. and the fifth is returned to you.

Book 14, Number 2752:

Narrated AbuRafi':

The Quraysh sent me to the Apostle of Allah (peace be upon him), and when I saw the Apostle of Allah (peace be upon him), Islam was cast into my heart, so I said: Apostle of Allah, I swear by Allah, I shall never return to them. The Apostle of Allah (peace be upon him) replied: I do not break a covenant or imprison messengers, but return, and if you feel the same as you do just now, come back. So I went away, and then came to the Prophet (peace be upon him) and accepted Islam.

Book 14, Number 2753:

Narrated Amr ibn Abasah:

Sulaym ibn Amir, a man of Himyar, said: There was a covenant between Mu'awiyah and the Byzantines, and he was going towards their country, and when the covenant came to an end, he attacked them. A man came on a horse, or a packhorse saying, Allah is Most Great, Allah is Most Great; let there be faithfulness and not treachery. And when they looked they found that he was Amr ibn Abasah. Mu'awiyah sent for him and questioned him (about that). He said: I heard the Apostle of Allah (peace be upon him) say: When one has covenant with people he must not strengthen or loosen it till its term comes to an end or he brings it to an end in agreement with them (to make both the parties equal). So Mu'awiyah returned.

Book 14, Number 2754:

Narrated AbuBakrah:

The Prophet (peace be upon him) said: If anyone kills a man whom he grants protection prematurely, Allah will forbid him to enter Paradise.

Book 14, Number 2755:

Narrated Nu'aym ibn Mas'ud:

I heard the Apostle of Allah (peace be upon him) say when he read the letter of Musaylimah: What do you believe yourselves? They said: We believe as he believes. He said: I swear by Allah that were it not that messengers are not killed, I would cut off your heads.

Book 14, Number 2756:

Narrated Abdullah ibn Mas'ud:

Harithah ibn Mudarrib said that he came to Abdullah ibn Mas'ud and said (to him): There is no enmity between me and any of the Arabs. I passed a mosque of Banu Hanifah. They (the people) believed in Musaylimah. Abdullah (ibn Mas'ud) sent for them. They were brought, and he asked them to repent, except Ibn an-Nawwahah. He said to him: I heard the Apostle of Allah (peace be upon him) say: Were it not that you were not a messenger, I would behead you. But today you are not a messenger. He then ordered Qarazah ibn Ka'b (to kill him). He beheaded him in the market. Anyone who wants to see Ibn an-Nawwahah slain in the market (he may see him).

Book 14, Number 2758:

Narrated Aisha, Ummul Mu'minin:

A woman would give security from the believers and it would be allowed.

Book 14, Number 2761:

Narrated Dhu Mikhbar:

Hassan ibn Atiyyah said: Makhul and Ibn Zakariyya went to Khalid ibn Ma'dan, and I also went along with them. He reported a tradition on the authority of Jubayr ibn Nufayr. He said: Go with us to Dhu Mikhbar, a man from the Companions of the Prophet (peace be upon him). We came to him and Jubayr asked him about peace. He said: I heard the Apostle of Allah (peace be upon him) say: You will make a secure peace with the Byzantines, then you and they will fight an enemy behind you.

Book 14, Number 2763:

Narrated AbuHurayrah:

The Prophet (peace be upon him) said: Faith prevented assassination. A believer should not assassinate.

Book 14, Number 2768:

Narrated AbuBakrah:

When anything came to the Prophet (peace be upon him) which caused pleasure (or, by which he was made glad), he prostrated himself in gratitude to Allah.

Book 14, Number 2769:

Narrated Sa'd ibn AbuWaqqas:

We went out with the Apostle of Allah (peace be upon him) from Mecca making for Medina. When we were near Azwara', he alighted, then raised his hands, and made supplication to Allah for a time, after which he prostrated himself, remaining a long time in prostration. Then he stood up and raised his hands for a time, after which he prostrated himself, remaining a long time in prostration.

He then stood up and raised his hands for a time, after which he prostrated himself. Ahmad mentioned it three times.

He then said: I begged my Lord and made intercession for my people, and He gave me a third of my people, so I prostrated myself in gratitude to my Lord. Then I raised my head and begged my Lord for my people, and He gave me a third of my people, so I prostrated myself in gratitude to my Lord. Then I raised my head and begged my Lord for my people and He gave me the remaining third, so I prostrated myself in gratitude to my Lord.

Book 14, Number 2770:

Narrated Jabir ibn Abdullah:

The Apostle of Allah (peace be upon him) disapproved that a man should come to his family during the night (after returning from a journey).

Book 14, Number 2771:

Narrated Jabir ibn Abdullah:

The Prophet (peace be upon him) said: The best time for a man to go in to his family on return from a journey is at the beginning of the night.

Book 14, Number 2776:

Narrated Abdullah ibn Umar:

When the Apostle of Allah (peace be upon him) arrived from his hajj, he entered Medina, and made (his camel) kneel down at the gate of his mosque; and he entered it and offered two rak'ahs of prayer; he then returned to his home. Nafi' said: Ibn Umar also used to do so.

Book 14, Number 2777:

Narrated AbuSa'id al-Khudri:

The Apostle of Allah (peace be upon him) said: Beware of the wages of a distributor of booty (qusamah). We asked: What is qusamah (wages of a distributor)? He said: It means a thing which is shared by the people, and then it is reduced.

Book 14, Number 2778:

Narrated Ata' ibn Yasar:

Ata' reported a similar tradition (to No 2777) from the Prophet (peace be upon him).

This version adds: a man is appointed on groups of people, and takes (wages) from the share of this, and from the share of this.

Book 14, Number 2779:

Narrated A man from the Companions of the Prophet:

Ubaydullah ibn Salman reported on the authority of a man from the Companions of the Prophet (peace be upon him): When we conquered Khaybar, they (the people) took out their spoils which contained equipment and captives. The people began to buy and sell their spoils. When the Apostle of Allah (peace be upon him) prayed, a man came to him and said: Apostle of Allah, I have gained today so much so that no one gained from this valley. He asked: Woe unto you, how much did you gain? He replied: I kept on selling and buying until I gained three hundred uqiyahs. The Apostle of Allah (peace be upon him) said: I tell you a man who gained better than you. He asked: What is that, Apostle of Allah? He replied! Two rak'ahs (of supererogatory prayer) after the (obligatory) prayer.

Book 14, Number 2780:

Narrated Dhul-Jawshan:

A man of ad-Dabab, said: When the Prophet (peace be upon him) became free from the people of Badr I brought to him a colt of my mare called al-Qarha' I said: Muhammad, I have brought a colt of a al-Qarha' , so that you may take it. He said: I have no need of it. If you wish that I give you a select coat of mail from (the spoils of) Badr, I shall do it. I said: I cannot give you today a colt in exchange. He said: Then I have no need of it.

Book 14, Number 2781:

Narrated Samurah ibn Jundub:

To proceed, the Apostle of Allah (peace be upon him) said: Anyone who associates with a polytheist and lives with him is like him.

Book 15: Sacrifice (Kitab Al-Dahaya)

Book 15, Number 2782:

Narrated Mikhnaf ibn Sulaym:

We were staying with the Apostle of Allah (peace be upon him) at Arafat; he said: O people, every family must offer a sacrifice and an atirah. Do you know what the atirah is? It is what you call the Rajab sacrifice.

Book 15, Number 2783:

Narrated Abdullah ibn Amr ibn al-'As:

The Prophet (peace be upon him) said: I have been commanded to celebrate festival ('Id) on the day of sacrifice, which Allah, Most High, has appointed for this community. A man said: If I do not find except a she-goat or a she-camel borrowed for milk or other benefits, should I sacrifice it? He said: No, but you should clip your hair , and nails, trim your moustaches, and shave your pubes. This is all your sacrifice in the eyes of Allah, Most High.

Book 15, Number 2784:

Narrated Ali ibn AbuTalib:

Hanash said: I saw Ali sacrificing two rams; so I asked him: What is this? He replied. The Apostle of Allah (peace be upon him) enjoined upon me to sacrifice on his behalf, so that is what I am doing.

Book 15, Number 2789:

Narrated Jabir ibn Abdullah:

The Prophet (peace be upon him) sacrificed two horned rams which were white with black markings and had been castrated. When he made them face the qiblah, he said: I have turned my face towards Him. Who created the heavens and the earth, following Abraham's religion, the true in faith, and I am not one of the polytheists. My prayer, and my service of sacrifice, my life and my death are all for Allah, the Lord of the Universe, Who has no partner. That is what I was commanded to do, and

I am one of the Muslims. O Allah it comes from Thee and is given to Thee from Muhammad and his people. In the name of Allah, and Allah is Most Great. He then made sacrifice.

Book 15, Number 2790:

Narrated AbuSa'id al-Khudri:

The Apostle of Allah (peace be upon him) used to sacrifice a choice, horned ram with black round the eyes, the mouth and the feet.

Book 15, Number 2792:

Narrated Zayd ibn Khalid al-Juhani:

The Apostle of Allah (peace be upon him) distributed sacrificial animals among his Companions. He gave me a kid (of less than a year). I took it to him and said: This is a kid. He said: Sacrifice it. so I sacrificed it.

Book 15, Number 2795:

Narrated Al-Bara' ibn Azib:

A maternal uncle of mine called AbuBurdah sacrificed before the prayer (for 'Id). The Apostle of Allah (peace be upon him) said: Your goat is meant for flesh. He said: Apostle of Allah, I have a domestic kid with me. He said: Sacrifice it, but it is not valid for any man other than you.

Book 15, Number 2796:

Narrated Al-Bara' ibn Azib:

Ubayd ibn Firuz said: I asked al-Bara' ibn Azib: What should be avoided in sacrificial animals? He said: The Apostle of Allah (peace be upon him) stood among us, and my fingers are smaller than his fingers, and my fingertips are smaller than his fingertips. He said (pointing with his fingers): Four (types of animals) should be avoided in sacrifice: A One-eyed animal which has obviously lost the sight of one eye, a sick animal which is obviously sick, a lame animal which obviously limps and an animal with a broken leg with no marrow. I also detest an animal which has defective teeth. He said: Leave what you detest, but do not make it illegal for anyone.

Book 15, Number 2797:

Narrated Utbah ibn AbdusSulami:

Yazid Dhu Misr said: I came to Utbah ibn AbdusSulami and said: AbulWalid, I went out seeking sacrificial animals. I did not find anything which attracted me except an animal whose teeth have

fallen. So I abominated it. What do you say (about it)? He said: Why did you not bring it to me? He said: Glory be to Allah: Is if lawful for you and not lawful for me? He said: Yes, you doubt and I do not doubt. The Apostle of Allah (peace be upon him) has forbidden an animal whose ear has been uprooted so much so that its hole appears (outwardly), and an animal whose horn has broken from the root, and an animal which has totally lost the sight of its eye, and an animal which is so thin and weak that it cannot go with the herd, and an animal with a broken leg.

Book 15, Number 2798:

Narrated Ali ibn AbuTalib:

The Apostle of Allah (peace be upon him) enjoined upon us to pay great attention to the eye and both ears, and not to sacrifice a one-eyed animal, and an animal with a slit which leaves something hanging at the front or back of the ear, or with a lengthwise slit with a perforation in the ear. I asked AbuIshaq: Did he mention an animal with broken horns and uprooted ears? He said: No.

Book 15, Number 2799:

Narrated Ali ibn AbuTalib:

The Prophet (peace be upon him) prohibited to sacrifice an animal with a slit ear and broken horn.

Book 15, Number 2802:

Narrated Jabir ibn Abdullah:

The Prophet (peace be upon him) said: A cow serves for seven, and a camel serves for seven.

Book 15, Number 2803:

Narrated Jabir ibn Abdullah:

We sacrificed along with the Apostle of Allah (peace be upon him) at al-Hudaybiyyah a camel for seven and a cow for seven people.

Book 15, Number 2804:

Narrated Jabir ibn Abdullah:

I witnessed sacrificing along with the Apostle of Allah (peace be upon him) at the place of prayer. When he finished his sermon, he descended from his pulpit, and a ram was brought to him. The Apostle of Allah (peace be upon him) slaughtered it with his hand, and said: In the name of Allah, Allah, is Most Great. This is from me and from those who did not sacrifice from my community.

Book 15, Number 2807:

Narrated Nubayshah:

The Prophet (peace be upon him) said: We forbade you to eat their meat for more than three days in order that you might have abundance; now Allah has produced abundance, so you may eat, store up and seek reward. Beware, these days are days of eating, drinking and remembrance of Allah, Most High.

Book 15, Number 2812:

Narrated Abdullah ibn Abbas:

explaining the verse "But the evil ones ever inspire their friend to contend with you" They used to say: Do not eat which Allah killed, but eat which you slaughtered. So Allah revealed the verse: "Eat not of (meats) on which Allah's name hath not been pronounced"...to the end of the verse.

Book 15, Number 2813:

Narrated Abdullah ibn Abbas:

The Jews came to the Prophet (peace be upon him) and said: We eat which we kill but we do not eat which Allah kills? So Allah revealed: "Eat not of (meats) on which Allah's name hath not been pronounced." to the end of the verse.

Book 15, Number 2814:

Narrated Abdullah ibn Abbas:

The Apostle of Allah (peace be upon him) forbade to eat (the meat of animals) slaughtered by the bedouins for vainglory and pride.

Book 15, Number 2816:

Narrated Muhammad ibn Safwan or Safwan ibn Muhammad:

I hunted two hares and slaughtered them with a flint. I asked the Apostle of Allah (peace be upon him) about them. He permitted me to eat them.

Book 15, Number 2817:

Narrated Ata' ibn Yasar:

A man of Banu Harith was pasturing a pregnant she-camel in one of the ravines of Uhud, (he saw that) it was about to die; he could find nothing to slaughter it; he took a stake and stabbed it in the upper part of its breast until he made its blood flow.

He then came to the Prophet (peace be upon him) and informed him about that, and he ordered him to eat it.

Book 15, Number 2818:

Narrated Adi ibn Hatim:

I said: Apostle of Allah, tell me when one of us catches game and has no knife; may he slaughter with a flint and a splinter of stick. He said: Cause the blood to flow with whatever you like and mention Allah's name.

Book 15, Number 2819:

Narrated AbulUshara' (Usamah ibn Malik?):

AbulUshara' reported on the authority of his father: He asked: Apostle of Allah, is the slaughtering to be done only in the upper part of the breast and the throat? The Apostle of Allah (peace be upon him) replied: If you pierced its thigh, it would serve you.

Book 15, Number 2820:

Narrated Abdullah ibn Abbas:

Ibn Isa added: (Ibn Abbas) and AbuHurayrah said: The Apostle of Allah (peace be upon him) forbade the devil's sacrifice. AbuIsa added in his version: This refers to the slaughtered animal whose skin cut off, and is then left to die without its jugular veins being severed.

Book 15, Number 2821:

Narrated AbuSa'id al-Khudri:

I asked the Apostle of Allah (peace be upon him) about the embryo. He replied: Eat it if you wish.

Musaddad's version says: we said: Apostle of Allah, we slaughter a she-camel, a cow and a sheep, and we find an embryo in its womb. Shall we throw it away or eat it? He replied: Eat it if you wish for the slaughter of its mother serves its slaughter.

Book 15, Number 2822:

Narrated Jabir ibn Abdullah:

The Prophet (peace be upon him) said: The slaughter of embryo is included when its mother is slaughtered.

Book 15, Number 2824:

Narrated Nubayshah:

A man called the Apostle of Allah (peace be upon him): We used to sacrifice Atirah in pre-Islamic days during Rajab; so what do you command us? He said: Sacrifice for the sake of Allah in any month whatever; obey Allah, Most High, and feed(the people). He said: We used to sacrifice a Fara' in pre-Islamic days, so what do you command us? He said: On every pasturing animal there is a Fara' which is fed by your cattle till it becomes strong and capable of carrying load.

The narrator Nasr said (in his version): When it becomes capable of carrying load of the pilgrims, you may slaughter it and give its meat as charity (sadaqah).

The narrator Khalid's version says: You (may give it) to the travellers, for it is better. Khalid said: I asked AbuQilabah: How many pasturing animals? He replied: One hundred.

Book 15, Number 2828:

Narrated Umm Kurz al-Ka'biyyah:

I heard the Apostle of Allah (peace be upon him) say: Two resembling sheep are to be sacrificed for a boy and one for a girl.

AbuDawud said: I heard Ahmad (ibn Hanbal) say: The Arabic word mukafi'atani means equal (in age) or resembling each other.

Book 15, Number 2829:

Narrated Umm Kurz:

I heard the Prophet (nay peace be upon him) say: Let the birds stay in their roosts. She said: I also heard him say: Two sheep are to be sacrificed for a boy and one for a girl, but it does you no harm whether they are male or female.

Book 15, Number 2830:

Narrated Umm Kurz:

The Apostle of Allah (peace be upon him) said: Two sheep which resemble each other are to be sacrificed for a boy and one for a girl.

Book 15, Number 2831:

Narrated Samurah ibn Jundub:

The Prophet (peace be upon him) said: A boy is in pledge for his Aqiqah. Sacrifice is made for him on the seventh day, his head is shaved and is smeared with blood.

When Qatadah was asked about smearing with blood, how that should be done, he said: When you cut the head (i.e. throat) of the animal (meant for Aqiqah), you may take a few hair of it, place them on its veins, and then place them in the middle of the head of the infant, so that the blood flows on the hair (of the infant) like a threat. Then its head may be washed and shaved off.

Book 15, Number 2832:

Narrated Samurah ibn Jundub:

The Prophet (peace be upon him) said: A boy is in pledge for his Aqiqah, Sacrifice is made for him on the seventh day, his head is shaved and he is given name.

Book 15, Number 2835:

Narrated Abdullah ibn Abbas:

The Apostle of Allah (peace be upon him) sacrificed a ram for both al-Hasan and al-Husayn each (Allah be pleased with them).

Book 15, Number 2836:

Narrated Abdullah ibn Amr ibn al-'As:

The Apostle of Allah (peace be upon him) was asked about the aqiqah. He replied: Allah does not like the breaking of ties (uquq), as though he disliked the name. And he said: If anyone has a child born to him and wishes to offer a sacrifice on its behalf, he may offer two resembling sheep for a boy and one for a girl. And he was asked about fara'. He replied: Fara' is right. If you leave it (i.e. let it grow till it becomes a healthy camel of one year or two years, then you give it to a widow or give it in the path of Allah for using it as a riding beast, it is better than slaughtering it at the age when its meat is stuck to its hair, and you turn over your milking vessel and annoy your she-camel.

Book 15, Number 2837:

Narrated Buraydah ibn al-Hasib:

When a boy was born to one of us in the pre-Islamic period, we sacrificed a sheep and smeared his head with its blood; but when Allah brought Islam, we sacrificed a sheep, shaved his head and smeared his head with saffron.

Book 16: Game (Kitab Al-Said)

Book 16, Number 2839:

Narrated Abdullah ibn Mughaffal:

The Prophet (peace be upon him) said: Were dogs not a species of creature I should command that they all be killed; but kill every pure black one.

Book 16, Number 2840:

Narrated Jabir ibn Abdullah:

The Prophet of Allah (peace be upon him) ordered to kill dogs, and we were even killing a dog which a woman brought with her from the desert. Afterwards he forbade to kill them, saying: Confine yourselves to the type which is black.

Book 16, Number 2845:

Narrated Adi ibn Hatim:

The Prophet (peace be upon him) said: Eat what ever is caught for you by a dog or a hawk you have trained and set off when you have mentioned Allah's name. I said: (Does this apply) if it killed (the animal)? He said: When it kills it without eating any of it, for it caught it only for you.

Book 16, Number 2846:

Narrated AbuTha'labah al-Khushani:

The Apostle of Allah (peace be upon him) said about the game hunted by a dog: If you set off your dog and have mentioned Allah's name, eat (it), even if it eats any of it; and eat what your hands return you.

Book 16, Number 2847:

Narrated Adi ibn Hatim:

Apostle of Allah, one of us shoots at the game, and follows its mark for two or three days, and then finds it dead, and there is his arrow (pierced) in it, may he eat it? He said: Yes, if he wishes, or he said: he may eat if he wishes.

Book 16, Number 2850:

Narrated AbuTha'labah al-Khushani:

The Apostle of Allah (peace be upon him) said to me: AbuTha'labah, eat what returns to you by your bow and your dog.

Ibn Harb's version adds: "The trained (dog), and your hand, then eat, whether it has been slaughtered or not slaughtered".

Book 16, Number 2851:

Narrated Abdullah ibn Amr ibn al-'As:

There was a bedouin called AbuTha'labah. He said: Apostle of Allah, I have trained dogs, so tell me your opinion about (eating) the animal they hunt. The Prophet (peace be upon him) said: If you have trained dogs, then eat what they catch for you. He asked: Whether it is slaughtered or not? He replied: Yes. He asked: Does it apply even if it eats any of it? He replied: Even if it eats any of it. He again asked: Apostle of Allah, tell me your opinion about my bow (i.e. the game hunted by arrow). He said: Eat what your bow returns to you, whether it is slaughtered or not. He asked: If it goes out of my sight? He replied: Even if it goes out of your sight, provided it has no stench, or you find a mark on it other than the mark of your arrow.

He asked: Tell me about the use of the vessels of the Magians when we are forced to use them. He replied: Wash them and eat in them.

Book 16, Number 2852:

Narrated AbuWaqid:

The Prophet (peace be upon him) said: Whatever is cut off of an animal when it is alive is dead.

Book 16, Number 2853:

Narrated Abdullah ibn Abbas:

The Prophet (peace be upon him) said: (the narrator Sufyan said: I do not know but that it [the tradition] has been transmitted from the Prophet (peace be upon him): He who lives in the desert will become rude; he who pursues the game will be negligent, and he who visits a king will be perverted.

Book 16, Number 2854:

Narrated AbuHurayrah:

The Prophet (peace be upon him) said: He said: He who sticks to a king is perverted. This version adds: The nearer a servant (of Allah) goes to a king, the farther he keeps away from Allah.

Book 16, Number 2855:

Narrated AbuTha'labah al-Khushani:

The Prophet (peace be upon him) said: When you shoot your arrow (and the animal goes out of your sight) and you come three days later on it, and in it there is your arrow, then eat provided it has not stench.

Book 17: Wills (Kitab Al-Wasaya)

Book 17, Number 2860:

Narrated AbuSa'id al-Khudri:

The Prophet (peace be upon him) said: A man giving a dirham as sadaqah (charity) during his life is better than giving one hundred dirhams as sadaqah (charity) at the moment of his death.

Book 17, Number 2861:

Narrated AbuHurayrah:

The Prophet (peace be upon him) said: A man or a woman acts in obedience to Allah for sixty years, then when they are about to die they cause injury by their will, so they must go to Hell. Then AbuHurayrah recited: "After a legacy which you bequeath or a debt, causing no injury...that will be the mighty success.

Book 17, Number 2864:

Narrated AbuHurayrah:

I heard the Apostle of Allah (peace be upon him) say: Allah has appointed for everyone who has a right what is due to him, and no bequest must be made to an heir.

Book 17, Number 2865:

Narrated Abdullah ibn Abbas:

When Allah, Most High, revealed the verses: "Come not nigh to the orphan's property except to improve it". And "Those who unjustly eat up the property of orphans", everyone who had an orphan with him went and separated his food from his (orphan's) food, and his drink from his drink, and began to detain the remaining food which he (the orphan) himself ate or spoiled.

This fell heavy on them, and they mentioned this to the Apostle of Allah (peace be upon him). So Allah, Most High, revealed the verse: "They ask thee concerning orphans. Say: The best thing to do is

what is for their good; if ye mix their affairs with yours, they are your brethren." Then they mixed their food with his food and their drink with his drink.

Book 17, Number 2866:

Narrated Abdullah ibn Amr ibn al-'As:

A man came to the Prophet (peace be upon him) and said: I am poor, I have nothing (with me), and I have an orphan. He said: Use the property of your orphan without spending it lavishly, hurrying and taking it as your own property.

Book 17, Number 2867:

Narrated Ali ibn AbuTalib:

I memorised (a tradition) from the Apostle of Allah (peace be upon him): There is no orphanhood after puberty, and there is no silence for the whole day till the night.

Book 17, Number 2869:

Narrated Umar ibn al-Khattab:

A Companion of the Prophet (peace be upon him) said: A man asked him (the Prophet): Apostle of Allah, what are the grave sins? He replied: They are nine. He then mentioned the tradition to the same effect. This version adds: "And disobedience to the Muslim parents, and to violate the sacred House, your qiblah (direction of prayer), in your life and after death.

Book 17, Number 2875:

Narrated Aisha, Ummul Mu'minin:

A woman said: Apostle of Allah, my mother suddenly died; if it had not happened, she would have given sadaqah (charity) and donated (something). Will it suffice if I give sadaqah on her behalf? The Prophet (peace be upon him) said: Yes, give sadaqah on her behalf.

Book 17, Number 2877:

Narrated Abdullah ibn Amr ibn al-'As:

Al-'As ibn Wa'il left his will that a hundred slaves should be emancipated on his behalf. His son Hisham emancipated fifty slaves and his son Amr intended to emancipate the remaining fifty on his behalf, but he said: I should ask first the Apostle of Allah (peace be upon him). He, therefore, came to the Prophet (peace be upon him) and said: Apostle of Allah, my father left in his will that a hundred slaves should be emancipated on his behalf and Hisham has emancipated fifty on his behalf and fifty

remain. Shall I emancipate them on his behalf? The Apostle of Allah (peace be upon him) said: Had he been a Muslim and you had emancipated slaves on his behalf, or given sadaqah on his behalf, or performed the pilgrimage, that would have reached him.

Book 18: Shares of Inheritance (Kitab Al-Fara'id)

Book 18, Number 2879:

Narrated Abdullah ibn Amr ibn al-'As:

The Prophet (peace be upon him) said: Knowledge has three categories; anything else is extra; a precise verse, or an established sunnah (practice), or a firm obligatory duty.

Book 18, Number 2881:

Narrated Jabir ibn Abdullah:

I fell ill, and I had seven sisters. The Apostle of Allah (peace be upon him) came to me and blew on my face. So I became conscious. I said: Apostle of Allah, may I not bequeath one-third of my property to my sisters? He replied: Do good. I asked: Half? He replied: Do good. He then went out and left me, and said: I do not think, Jabir, you will die of this disease. Allah has revealed (verses) and described the share of your sisters. He appointed two-thirds for them. Jabir used to say: This verse was revealed about me: "They ask thee for a legal decision. Say: Allah directs (thus) about those who leave no descendants or ascendants as heirs.

Book 18, Number 2883:

Narrated Al-Bara' ibn Azib:

A man came to the Prophet (peace be upon him) and said: Apostle of Allah, they ask thee for a legal decision about a kalalah. What is meant by kalalah? He replied: The verse revealed in summer is sufficient for you.

I asked AbuIshaq: Does it mean a person who dies and leaves neither children nor father? He said: This is so. The people think it is so.

Book 18, Number 2885:

Narrated Jabir ibn Abdullah:

We went out with the Apostle of Allah (peace be upon him) and came to a woman of the Ansar in al-Aswaf. The woman brought her two daughters, and said: Apostle of Allah, these are the daughters of Thabit ibn Qays who was killed as a martyr when he was with you at the battle of Uhud, their paternal uncle has taken all their property and inheritance, and he has not left anything for them. What do you think, Apostle of Allah? They cannot be married unless they have some property. The Apostle of Allah (peace be upon him) said: Allah will decide regarding the matter. Then the verse of Surat an-Nisa was revealed: "Allah (thus) directs you as regards your children's (inheritance)." Apostle of Allah (peace be upon him) said: Call to me the woman and her husband's brother. He then said to their paternal uncle: Give them two-thirds and their mother an eighth, and what remains is yours.

Book 18, Number 2888:

Narrated al-Mughirah ibn Shu'bah:

Qabisah ibn Dhuwayb said: A grandmother came to AbuBakr asking him for her share of inheritance. He said: There is nothing prescribed for you in Allah's Book, nor do I know anything for you in the Sunnah of the Prophet of Allah (peace be upon him) Go home till I question the people. He then questioned the people, and al-Mughirah ibn Shu'bah said: I had been present with the Apostle of Allah (peace be upon him) when he gave grandmother a sixth. AbuBakr said: Is there anyone with you? Muhammad ibn Maslamah stood and said the same as al-Mughirah ibn Shu'bah had said. So AbuBakr made it apply to her. Another grandmother came to Umar ibn al-Khattab asking him for her share of inheritance. He said: Nothing has been prescribed for you in Allah's Book. The decision made before you was made for a grandmother other than you. I am not going to add in the shares of inheritance; but it is that sixth. If there are two of you, it is shared between you, but whichever of you is the only one left gets it all.

Book 18, Number 2889:

Narrated Buraydah:

The Prophet (peace be upon him) appointed a sixth to a grandmother if no mother is left to inherit before her.

Book 18, Number 2890:

Narrated Imran ibn Husayn:

A man came to the Prophet (peace be upon him) and said: My son has died; what do I receive from his estate? He replied: You receive a sixth. When he turned away he called him and said: You receive another sixth. When he turned away, he called him and said: The other sixth is an allowance (beyond what is due).

Qatadah said: They (the Companions) did not know the heirs with whom he was given (a sixth). Qatadah said: The minimum share given to the grandfather was a sixth.

Book 18, Number 2891:

Narrated Ma'qil ibn Yasar:

Al-Hasan reported that Umar asked: Which of your knows what share the Apostle of Allah (peace be upon him) had given to the grandfather from the estate? Ma'qil ibn Yasar said: The Apostle of Allah (peace be upon him) gave him a sixth. He asked: Along with whom? He replied: I do not know. He said: You do not know; what is the use then?

Book 18, Number 2892:

Narrated Abdullah ibn Abbas:

The Prophet (peace be upon him) said: Divide the property among those whose share have been prescribed in the Book of Allah, and what remains from the prescribed shares goes to the nearest male heirs.

Book 18, Number 2893:

Narrated Al-Miqdam al-Kindi:

The Prophet (peace be upon him) said: If anyone leaves a debt or a helpless family I shall be responsible-and sometimes the narrator said: Allah and His Apostle will be responsible-but if anyone leaves property, it goes to his heirs. I am the heirs of him who has none, paying blood-wit for him and inheriting from him; and a maternal uncle is the heir of him who has none, paying blood-wit for him and inheriting from him.

Book 18, Number 2894:

Narrated Al-Miqdam al-Kindi:

The Prophet (peace be upon him) said: I am nearer to every believer than himself, so if anyone leaves a debt or a helpless family, I shall be responsible, but if anyone leaves property, it goes to his heirs. I am patron of him who has none, inheriting his property and freeing him from his liabilities. A maternal uncle is patron of him who has none, inheriting his property and freeing him from his liabilities.

Book 18, Number 2895:

Narrated Al-Miqdam:

I heard the Apostle of Allah (peace be upon him) say: I am the heirs of Him who has none, freeing him from his liabilities, and inheriting what he possesses. A maternal uncle is the heir of Him who has none, freeing him from his liabilities, and inheriting his property.

Book 18, Number 2896:

Narrated Aisha, Ummul Mu'minin:

A client of the Prophet (peace be upon him) died and left some property, but he left no child or relative. The Apostle of Allah (peace be upon him) said: Give what he has left to a man belonging to his village.

Book 18, Number 2897:

Narrated Buraydah ibn al-Hasib:

A man came to the Apostle of Allah (peace be upon him) and said: I have property left by a man of Azd. I do not find any man of Azd to give it to him. He said: Go and look for man of Azd for a year. He then came to him after one year and said: Apostle of Allah, I did not find any man of Azd to give it to him. He said: Look for a man of Khuza'ah whom you meet first and give it to him. When he turned away, he said; Call the man to me. When he came to him, he said: Look for the leading man of Khuza'ah and give it to him.

Book 18, Number 2898:

Narrated Buraydah ibn al-Hasib:

A man of Khuza'ah died and his estate was brought to the Prophet (peace be upon him). He said: Look for his heir or some relative. But they found neither heir nor relative. The Apostle of Allah (peace be upon him) said: Give it to the leading man of Khuza'ah. The narrator Yahya said: Sometimes I heard him (al-Husayn ibn Aswad) say in this tradition: Look for the greatest man of Khuza'ah.

Book 18, Number 2899:

Narrated Abdullah ibn Abbas:

A man died leaving no heir but a slave whom he had emancipated. The Apostle of Allah (peace be upon him) asked: Has he any heir? They replied: No, except a slave whom he had emancipated. The Apostle of Allah (peace be upon him) assigned his estate to him (the emancipated slave).

Book 18, Number 2900:

Narrated Wathilah ibn al-Asqa':

The Prophet (peace be upon him) said: A woman gets inheritance from the three following: one she has set free, a foundling, and her child about whom she has invoked a curse on herself if she was untrue in declaring he was not born out of wedlock.

Book 18, Number 2901:

Narrated Makhul:

The Apostle of Allah (peace be upon him) assigned the estate of a child of a woman about whom she had invoked a curse to her mother, and to her heirs after her.

Book 18, Number 2905:

Narrated Abdullah ibn Amr ibn al-'As:

The Prophet (peace be upon him) said: people of two different religions would not inherit from one another.

Book 18, Number 2906:

Narrated Mu'adh ibn Jabal:

I heard the Apostle of Allah (peace be upon him) say: Islam increases and does not diminish. He, therefore, appointed a Muslim heir (of a non-Muslim).

Book 18, Number 2908:

Narrated Abdullah ibn Abbas:

The Prophet (peace be upon him) said: An estate which was divided in pre-Islamic period may follow the division in force then, but any estate in Islamic times must follow the division laid down by Islam.

Book 18, Number 2911:

Narrated Umar ibn al-Khattab:

Amr ibn Shu'ayb reported: Rabab ibn Hudhayfah married a woman and three sons were born to him from her. Their mother then died. They inherited her houses and had the right of inheritance of her freed slaves.

Amr ibn al-'As was the agnate of her sons. He sent them to Syria where they died. Amr ibn al-'As then came. A freed slave of hers died and left some property. Her brothers disputed with him and brought the case to Umar ibn al-Khattab.

Umar reported the Apostle of Allah (peace be upon him) as saying: Whatever property a son or a father receives as an heir will go to his agnates, whoever they may be. He then wrote a document for him, witnessed by AbdurRahman ibn Awf, Zayd ibn Thabit and one other person. When AbdulMalik became caliph, they presented the case to Hisham ibn Isma'il or Isma'il ibn Hisham (the narrator is doubtful).

He sent them to AbdulMalik who said: This is the decision which I have already seen.

The narrator said: So he (AbdulMalik) made the decision on the basis of the document of Umar ibn al-Khattab, and that is still with us today.

Book 18, Number 2912:

Narrated Tamim ad-Dari:

Tamim asked: Apostle of Allah), what is the sunnah about a man who accepts Islam by advice and persuasion of a Muslim? He replied: He is the nearest to him in life and in death.

Book 18, Number 2914:

Narrated AbuHurayrah:

The Prophet (peace be upon him) said: When an infant has raised its voice (and then dies), it will be treated as an heir.

Book 18, Number 2921:

Narrated Umar ibn al-Khattab:

Sa'id said: Umar ibn al-Khattab said: Blood-money is meant for the clan of the slain, and she will not inherit from the blood-money of her husband. Ad-Dahhak ibn Sufyan said: The Apostle of Allah (peace be upon him) wrote to me that I should give a share to the wife of Ashyam ad-Dubabi from the blood-money of her husband. So Umar withdrew his opinion.

Ahmad ibn Salih said: AbdurRazzaq transmitted this tradition to us from Ma'mar, from az-Zuhri on the authority of Sa'id. In this version he said: The Prophet (peace be upon him) made him governor over the bedouins.

Book 19: Tribute, Spoils, and Rulership (Kitab Al-Kharaj, Wal-Fai' Wal-Imarah)

Book 19, Number 2926:

Narrated Aisha, Ummul Mu'minin:

The Apostle of Allah (peace be upon him) said: When Allah has a good purpose for a ruler, He appoints for him a sincere minister who reminds him if he forgets and helps him if he remembers; but when Allah has a different purpose from that for him. He appoints for him an evil minister who does not remind him if he forgets and does not help him if he remembers.

Book 19, Number 2927:

Narrated Al-Miqdam ibn Ma'dikarib:

The Apostle of Allah (peace be upon him) struck him on his shoulders and then said: You will attain success, Qudaym, if you die without having been a ruler, a secretary, or a chief.

Book 19, Number 2928:

Narrated Ghalib al-Qattan:

Ghalib quoted a man who stated on the authority of his father that his grandfather reported: They lived at one of the springs. When Islam reached them, the master of the spring offered his people one hundred camels if they embraced Islam. So they embraced Islam, and he distributed the camels among them. But it occurred to him that he should take the camels back from them.

He sent his son to the Prophet (peace be upon him) and said to him: Go to the Prophet (peace be upon him) and tell him: My father extends his greetings to you. He asked his people to give them one hundred camels if they embraced Islam, and they embraced Islam. He divided the camels among them. But it occurred to him then that he should withdraw his camels from them. Is he more entitled

to them or we? If he says: Yes or no, then tell him: My father is an old man, and he is the chief of the people living at the water. He has requested you to make me chief after him.

He came to him and said: My father has extended his greetings to you. He replied: On you and you father be peace. He said: My father asked his people to give them one hundred camels if they embraced Islam. So they embraced Islam, and their belief in Islam is good. Then it occurred to him that he should take his camels back from them. Is he more entitled to them or are they?

He said: If he likes to give them the camels, he may give them; and if he likes to take them back, he is more entitled to them than his people. If they embraced Islam, then for them is their Islam. If they do not embrace Islam, they will be fought against in the cause of Islam.

He said: My father is an old man; he is the chief of the people living at the spring. He has asked you to appoint me chief after him.

He replied: The office of a chief is necessary, for people must have chiefs, but the chiefs will go to Hell.

Book 19, Number 2930:

Narrated Rafi' ibn Khadij:

I heard the Apostle of Allah (peace be upon him) say: The official who collects sadaqah (zakat) in a just manner is like him who fights in Allah's path till he returns home.

Book 19, Number 2931:

Narrated Uqbah ibn Amir:

I heard the Apostle of Allah (peace be upon him) as saying: One who wrongfully takes an extra tax (sahib maks) will not enter Paradise.

Book 19, Number 2939:

Narrated Al-Mustawrid ibn Shaddad:

Al-Mustawrid heard the Prophet (peace be upon him) say: He who acts as an employee for us must get a wife; if he has not a servant, he must get one, and if he has not a dwelling, he must get one. He said that AbuBakr reported: I was told that the Prophet (peace be upon him) said: He who takes anything else he is unfaithful or thief.

Book 19, Number 2941:

Narrated AbuMas'ud al-Ansari:

The Prophet (peace be upon him) appointed me to collect sadaqah and then said: Go, AbuMas'ud, I should not find you on the Day of Judgment carrying a camel of sadaqah on your back, which rumbles, the one you have taken by unfaithful dealing in sadaqah. He said: If it is so, I will not go. He said: Then I do not force you.

Book 19, Number 2942:

Narrated AbuMaryam al-Azdi:

When I entered upon Mu'awiyah, he said: How good your visit is to us, O father of so-and-so. (This is an idiom used by the Arabs on such occasions). I said: I tell you a tradition which I heard (from the Prophet). I heard the Apostle of Allah (peace be upon him) say: If Allah puts anyone in the position of authority over the affairs of the Muslims, and he secludes himself (from them), not fulfilling their needs, wants, and poverty, Allah will keep Himself away from him, not fulfilling his need, want and poverty. He said: He (Mu'awiyah) appointed a man to fulfil the needs of the people.

Book 19, Number 2943:

Narrated AbuHurayrah:

The Prophet (peace be upon him) said: It is not on my own that I give you or withhold from you: I am just a treasure, putting it where I have been commanded.

Book 19, Number 2944:

Narrated Umar ibn al-Khattab:

Malik ibn Aws ibn al-Hadthan said: One day Umar ibn al-Khattab mentioned the spoils of war and said: I am not more entitled to this spoil of war than you; and none of us is more entitled to it than another, except that we occupy our positions fixed by the Book of Allah, Who is Great and Glorious, and the division made by the Apostle of Allah (peace be upon him), people being arranged according to their precedence in accepting Islam, the hardship they have endured their having children and their need.

Book 19, Number 2945:

Narrated Abdullah ibn Umar:

Zayd ibn Aslam said: Abdullah ibn Umar entered upon Mu'awiyah. He asked: (Tell me) your need, AbuAbdurRahman. He replied: Give (the spoils) to those who were set free, for I saw the first thing the Apostle of Allah (peace be upon him) did when anything came to him was to give something to those who had been set free.

Book 19, Number 2946:

Narrated Aisha, Ummul Mu'minin:

The Prophet (peace be upon him) was brought a pouch containing bead and divided it among free women and slave women. Aisha said: My father used to divide things between free men and slave.

Book 19, Number 2948:

Narrated Jabir ibn Abdullah:

The Prophet (peace be upon him) said: I am nearer to the believers than themselves, so if anyone leaves property, it goes to his heirs, and if anyone leaves debt and dependants, let the matter come to me and I shall be responsible.

Book 19, Number 2952:

Narrated A man:

Sulaym ibn Mutayr reported on the authority of his father that Mutayr went away to perform hajj.

When he reached as-Suwaida', a man suddenly came searching for medicine and ammonium anthorhizum extract, and he said: A man who heard the Apostle of Allah (peace be upon him) addressing the people commanding and prohibiting them, told me that he said: O people, accept presents so long as they remain presents; but when the Quraysh quarrel about the rule, and the presents are given for the religion of one of you, then leave them alone.

Book 19, Number 2953:

Narrated Dhul-Zawa'id:

Mutayr said: I heard a man say: I heard the Apostle of Allah (peace be upon him) in the Farewell Pilgrimage. He was commanding and prohibiting them (the people). He said: O Allah, did I give full information? They said: Yes. He said: When the Quraysh quarrel about the rule among themselves, and the presents become bribery, them leave them. The people were asked: Who was he (who narrated this tradition)? They said: This was Dhul-Zawa'id, a Companion of the Apostle of Allah (peace be upon him).

Book 19, Number 2955:

Narrated Umar ibn al-Khattab:

A son of Adi ibn Adi al-Kindi said that Umar ibn AbdulAziz wrote (to his governors): If anyone asks about the places where spoils (fay') should be spent, that should be done in accordance with the decision made by Umar ibn al-Khattab (Allah be pleased with him). The believers considered him to

be just, according to the saying of the Prophet (peace be upon him): Allah has placed truth upon Umar's tongue and heart. He fixed stipends for Muslims, and provided protection for the people of other religions by levying jizyah (poll-tax) on them, deducting no fifth from it, nor taking it as booty.

Book 19, Number 2956:

Narrated AbuDharr:

I heard the Apostle of Allah (peace be upon him) say: Allah, the Exalted, has placed truth on Umar's tongue and he speaks it.

Book 19, Number 2961:

Narrated Umar ibn al-Khattab:

Malik ibn Aws al-Hadthan said: One of the arguments put forward by Umar was that he said that the Apostle of Allah (peace be upon him) received three things exclusively to himself: Banu an-Nadir, Khaybar and Fadak. The Banu an-Nadir property was kept wholly for his emergent needs, Fadak for travellers, and Khaybar was divided by the Apostle of Allah (peace be upon him) into three sections: two for Muslims, and one as a contribution for his family. If anything remained after making the contribution of his family, he divided it among the poor Emigrants.

Book 19, Number 2963:

Narrated Aisha, Ummul Mu'minin:

Fatimah was demanding (the property of) sadaqah of the Apostle of Allah (peace be upon him) at Medina and Fadak, and what remained from the fifth of Khaybar. Aisha quoted AbuBakr as saying: The Apostle of Allah (peace be upon him) said: We are not inherited; whatever we leave is sadaqah. The family of Muhammad will eat from this property, that is, from the property of Allah. They will not take more then their sustenance.

Book 19, Number 2966:

Narrated Umar ibn AbdulAziz:

Al-Mughirah (ibn Shu'bah) said: Umar ibn AbdulAziz gathered the family of Marwan when he was made caliph, and he said: Fadak belonged to the Apostle of Allah (peace be upon him), and he made contributions from it, showing repeated kindness to the poor of the Banu Hashim from it, and supplying from it the cost of marriage for those who were unmarried. Fatimah asked him to give it to her, but he refused. That is how matters stood during the lifetime of the Apostle of Allah (peace be upon him) till he passed on (i.e. died).

When AbuBakr was made ruler he administered it as the Prophet (peace be upon him) had done in his lifetime till he passed on. Then when Umar ibn al-Khattab was made ruler he administered it as they had done till he passed on. Then it was given to Marwan as a fief, and it afterwards came to Umar ibn AbdulAziz.

Umar ibn AbdulAziz said: I consider I have no right to something which the Apostle of Allah (peace be upon him) refused to Fatimah, and I call you to witness that I have restored it to its former condition; meaning in the time of the Apostle of Allah (peace be upon him).

Book 19, Number 2967:

Narrated AbuBakr:

AbutTufayl said: Fatimah came to AbuBakr asking him for the inheritance of the Prophet (peace be upon him). AbuBakr said: I heard the Apostle of Allah (peace be upon him) say: If Allah, Most High, gives a Prophet some means of sustenance, that goes to his successor.

Book 19, Number 2969:

Narrated Umar ibn al-Khattab:

AbulBakhtari said: I heard from a man a tradition which I liked. I said to him: Write it down for me. So he brought it clearly written to me.

(It says): Al-Abbas and Ali entered upon Umar when Talhah, az-Zubayr, AbdurRahman and Sa'd were with him. They (Abbas and Ali) were disputing.

Umar said to Talhah, az-Zubayr, AbdurRahman and Sa'd: Do you not know that the Apostle of Allah (peace be upon him) said: All the property of the Prophet (peace be upon him) is sadaqah (alms), except what he provided for his family for their sustenance and their clothing. We are not to be inherited.

They said: Yes, indeed. He said: The Apostle of Allah (peace be upon him) used to spend from his property on his family, and give the residue as sadaqah (alms). The Apostle of Allah (peace be upon him) then died, and AbuBakr ruled for two years. He would deal with it in the same manner as the Apostle of Allah (peace be upon him) did. He then mentioned a little from the tradition of Malik ibn Aws.

Book 19, Number 2976:

Narrated Abdullah ibn Abbas:

Yazid ibn Hurmuz said that when Najdah al-Haruri performed hajj during the rule of Ibn az-Zubayr, he sent someone to Ibn Abbas to ask him about the portion of the relatives (in the fifth). He asked: For whom do you think? Ibn Abbas replied: For the relatives of the Apostle of Allah (peace be

upon him). The Apostle of Allah (peace be upon him) divided it among them. Umar presented it to us but we found it less than our right. We, therefore returned it to him and refused to accept it.

Book 19, Number 2978:

Narrated Ali ibn AbuTalib:

I, al-Abbas, Fatimah and Zayd ibn Harithah gathered with the Prophet (peace be upon him) and I said: Apostle of Allah, if you think to assign us our right (portion) in this fifth (of the booty) as mentioned in the Book of Allah, and this I may divide during your lifetime so that no one may dispute me after you, then do it. He said: He did that. He said: I divided it during the lifetime of the Apostle of Allah (peace be upon him). AbuBakr then assigned it to me. During the last days of the caliphate of Umar a good deal of property came to him and took out our portion. I said to him: We are well to do this year; but the Muslims are needy, so return it to them. He, therefore, returned it to them. No one called me after Umar. I met al-Abbas when I came out from Umar. He said: Ali, today you have deprived us of a thing that will never be returned to us. He was indeed a man of wisdom.

Book 19, Number 2979:

Narrated AbdulMuttalib ibn Rabi'ah ibn al-Harith:

AbdulMuttalib ibn Rabi'ah ibn al-Harith said that his father, Rabi'ah ibn al-Harith, and Abbas ibn al-Muttalib said to AbdulMuttalib ibn Rabi'ah and al-Fadl ibn Abbas: Go to the Apostle of Allah (peace be upon him) and tell him: Apostle of Allah, we are now of age as you see, and we wish to marry. Apostle of Allah, you are the kindest of the people and the most skilled in matchmaking. Our fathers have nothing with which to pay our dower. So appoint us collector of sadaqah (zakat), Apostle of Allah, and we shall give you what the other collectors give you, and we shall have the benefit accruing from it. Ali came to us while we were in this condition.

He said: The Apostle of Allah (peace be upon him) said: No, I swear by Allah, he will not appoint any of you collector of sadaqah (zakat).

Rabi'ah said to him: This is your condition; you have gained your relationship with the Apostle of Allah (peace be upon him) by marriage, but we did not grudge you that. Ali then put his cloak on the earth and lay on it.

He then said: I am the father of Hasan, the chief. I swear by Allah, I shall not leave this place until your sons come with a reply (to the question) for which you have sent them to the Prophet (peace be upon him).

AbdulMuttalib said: So I and al-Fadl went towards the door of the apartment of the Prophet (peace be upon him). We found that the noon prayer in congregation had already started. So we prayed along with the people. I and al-Fadl then hastened towards the door of the apartment of the Prophet

(peace be upon him). He was (staying) with Zaynab, daughter of Jahsh, that day. We stood until the Apostle of Allah (peace be upon him) came. He caught my ear and the ear of al-Fadl.

He then said: Reveal what you conceal in your hearts. He then entered and permitted me and al-Fadl (to enter). So we entered and for a little while we asked each other to talk. I then talked to him, or al-Fadl talked to him (the narrator, Abdullah was not sure).

He said: He spoke to him concerning the matter about which our fathers ordered us to ask him. The Apostle of Allah (peace be upon him) remained silent for a moment and raised his eyes towards the ceiling of the room. He took so long that we thought he would not give any reply to us. Meanwhile we saw that Zaynab was signalling to us with her hand from behind the veil, asking us not to be in a hurry, and that the Apostle of Allah (peace be upon him) was (thinking) about our matter.

The Apostle of Allah (peace be upon him) then lowered his head and said to us: This sadaqah (zakat) is a dirt of the people. It is legal neither for Muhammad nor for the family of Muhammad. Call Nawfal ibn al-Harith to me. So Nawfal ibn al-Harith was called to him.

He said: Nawfal, marry AbdulMuttalib (to your daughter). So Nawfal married me (to his daughter).

The Prophet (peace be upon him) then said: Call Mahmiyyah ibn Jaz'i to me. He was a man of Banu Zubayd, whom the Apostle of Allah (peace be upon him) had appointed collector of the fifths.

The Apostle of Allah (peace be upon him) said to Mahmiyyah: Marry al-Fadl (to your daughter). So he married him to her. The Apostle of Allah (peace be upon him) said: Stand up and pay the dower from the fifth so-and-so on their behalf. Abdullah ibn al-Harith did not name it (i.e. the amount of the dower).

Book 19, Number 2984:

Narrated Mujja'ah ibn Mirarah al-Yamani:

Mujja'ah went to the Prophet (peace be upon him) asking him for the blood-money of his brother whom Banu Sadus from Banu Dhuhl had killed.

The Prophet (peace be upon him) said: Had I appointed blood-money for a polytheist, I should have appointed it for your brother. But I shall give you compensation for him. So the Prophet (peace be upon him) wrote (a document) for him that he should be given a hundred camels which were to be acquired from the fifth taken from the polytheists of Banu Dhuhl. So he took a part of them, for Banu Dhuhl embraced Islam.

He then asked AbuBakr for them later on, and brought to him the document of the Prophet (peace be upon him). So AbuBakr wrote for him that he should be given one thousand two hundred sa's from the sadaqah of al-Yamamah; four thousand (sa's) of wheat, four thousand (sa's) of barley, and four thousand (sa's) of dates.

The text of the document written by the Prophet (peace be upon him) for Mujja'ah was as follows: "In the name of Allah, the Beneficent, the Merciful. This document is from Muhammad, the Prophet, to Mujja'ah ibn Mirarah of Banu Sulma. I have given him one hundred camels from the first fifth acquired from the polytheist of Banu Dhuhl as a compensation for his brother."

Book 19, Number 2993:

Narrated Yazid ibn Abdullah:

We were at Mirbad. A man with dishevelled hair and holding a piece of red skin in his hand came.

We said: You appear to be a bedouin. He said: Yes. We said: Give us this piece of skin in your hand. He then gave it to us and we read it. It contained the text: "From Muhammad, Apostle of Allah (peace be upon him), to Banu Zuhayr ibn Uqaysh. If you bear witness that there is no god but Allah, and that Muhammad is the Apostle of Allah, offer prayer, pay zakat, pay the fifth from the booty, and the portion of the Prophet (peace be upon him) and his special portion (safi), you will be under by the protection of Allah and His Apostle."

We then asked: Who wrote this document for you? He replied: The Apostle of Allah (peace be upon him).

Book 19, Number 2996:

Narrated Muhayyisah:

The Apostle of Allah (peace be upon him) said: If you gain a victory over the men of Jews, kill them. So Muhayyisah jumped over Shubaybah, a man of the Jewish merchants. He had close relations with them. He then killed him. At that time Huwayyisah (brother of Muhayyisah) had not embraced Islam. He was older than Muhayyisah. When he killed him, Huwayyisah beat him and said: O enemy of Allah, I swear by Allah, you have a good deal of fat in your belly from his property.

Book 19, Number 2998:

Narrated A man from the companions of the Prophet:

AbdurRahman ibn Ka'b ibn Malik reported on the authority of a man from among the companions of the Prophet (peace be upon him): The infidels of the Quraysh wrote (a letter) to Ibn Ubayy and to those who worshipped idols from al-Aws and al-Khazraj, while the Apostle of Allah (peace be upon him) was at that time at Medina before the battle of Badr.

(They wrote): You gave protection to our companion. We swear by Allah, you should fight him or expel him, or we shall come to you in full force, until we kill your fighters and appropriate your women.

When this (news) reached Abdullah ibn Ubayy and those who were worshippers of idols, with him they gathered together to fight the Apostle of Allah (peace be upon him).

When this news reached the Apostle of Allah (peace be upon him), he visited them and said: The threat of the Quraysh to you has reached its end. They cannot contrive a plot against you, greater than what you yourselves intended to harm you. Are you willing to fight your sons and brethren? When they heard this from the Prophet (peace be upon him), they scattered. This reached the infidels of the Quraysh.

The infidels of the Quraysh again wrote (a letter) to the Jews after the battle of Badr: You are men of weapons and fortresses. You should fight our companion or we shall deal with you in a certain way. And nothing will come between us and the anklets of your women. When their letter reached the Prophet (peace be upon him), they gathered Banu an-Nadir to violate the treaty.

They sent a message to the Prophet (peace be upon him): Come out to us with thirty men from your companions, and thirty rabbis will come out from us till we meet at a central place where they will hear you. If they testify to you and believe in you, we shall believe in you. The narrator then narrated the whole story.

When the next day came, the Apostle of Allah (peace be upon him) went out in the morning with an army, and surrounded them.

He told them: I swear by Allah, you will have no peace from me until you conclude a treaty with me. But they refused to conclude a treaty with him. He therefore fought them the same day.

Next he attacked Banu Quraysh with an army in the morning, and left Banu an-Nadir. He asked them to sign a treaty and they signed it.

He turned away from them and attacked Banu an-Nadir with an army. He fought with them until they agreed to expulsion. Banu an-Nadir were deported, and they took with them whatever their camels could carry, that is, their property, the doors of their houses, and their wood. Palm-trees were exclusively reserved for the Apostle of Allah (peace be upon him). Allah bestowed them upon him and gave them him as a special portion.

He (Allah), the Exalted, said: What Allah has bestowed on His Apostle (and taken away) from them, for this ye made no expedition with either camel corps or cavalry." He said: "Without fighting." So the Prophet (peace be upon him) gave most of it to the emigrants and divided it among them; and he divided some of it between two men from the helpers, who were needy, and he did not divide it among any of the helpers except those two. The rest of it survived as the sadaqah of the Apostle of Allah (peace be upon him) which is in the hands of the descendants of Fatimah (Allah be pleased with her).

Book 19, Number 3000:

Narrated Abdullah Ibn Umar:

The Prophet fought with the people of Khaybar, and captured their palm-trees and land, and forced them to remain confined to their fortresses. So they concluded a treaty of peace providing that gold, silver and weapons would go to the Apostle of Allah (peace be upon him), and whatever they took away on their camels would belong to them, on condition that they would not hide and carry away anything. If they did (so), there would be no protection for them and no treaty (with Muslims).

They carried away a purse of Huyayy ibn Akhtab who was killed before (the battle of) Khaybar. He took away the ornaments of Banu an-Nadir when they were expelled.

The Prophet (peace be upon him) asked Sa'yah: Where is the purse of Huyayy ibn Akhtab?

He replied: The contents of this purse were spent on battles and other expenses. (Later on) they found the purse. So he killed Ibn AbulHuqayq, captured their women and children, and intended to deport them.

They said: Muhammad, leave us to work on this land; we shall have half (of the produce) as you wish, and you will have half. The Apostle of Allah (peace be upon him) used to make a contribution of eighty wasqs of dates and twenty wasqs of wheat to each of his wives.

Book 19, Number 3001:

Narrated Abdullah ibn Umar:

Umar said: The Apostle of Allah (peace be upon him) had transaction with the Jews of Khaybar on condition that we should expel them when we wish. If anyone has property (with them), he should take it back, for I am going to expel the Jews. So he expelled them.

Book 19, Number 3006:

Narrated A Group of Companions of the Prophet:

Bashir ibn Yasar, the client of the Ansar, reported on the authority of a group of the Companions of the Prophet (peace be upon him): When the Apostle of Allah (peace be upon him) conquered Khaybar, he divided it into thirty-six lots, each lot comprising one hundred portions. One half of it was for the Apostle of Allah (peace be upon him) and for the Muslims; and he separated the remaining half for the deputations which came to him, other matters and emergent needs of the people.

Book 19, Number 3008:

Narrated Bashir ibn Yasar:

When Allah bestowed Khaybar on the Apostle of Allah (peace be upon him) as fay' (spoils of war without fighting), he divided the whole into thirty six lots. He put aside a half, i.e. eighteen lots, for the Muslims. Each lot comprised one hundred shares, and the Prophet (peace be upon him) was with them. He received a share like the share of one of them.

The Apostle of Allah (peace be upon him) separated eighteen lots, that is, half, for his future needs and whatever befell the Muslims. These were al-Watih, al-Kutaybah, as-Salalim and their colleagues. When all this property came in the possession of the Prophet (peace be upon him) and of the Muslims, they did not have sufficient labourers to work on it. The Apostle of Allah (peace be upon him) called Jews and employed them on contract.

Book 19, Number 3009:

Narrated Mujammi' ibn Jariyah al-Ansari,:

Khaybar was divided among the people of al-Hudaybiyyah. The Apostle of Allah (peace be upon him) divided it into eighteen portions. The army contained one thousand and five hundred people. There were three hundred horsemen among them. He gave double share to the horsemen, and a single to the footmen.

Book 19, Number 3010:

Narrated Abdullah ibn AbuBakr:

Abdullah ibn AbuBakr and some children of Muhammad ibn Maslamah said: There remained some people of Khaybar and they confined themselves to the fortresses. They asked the Apostle of Allah (peace be upon him) to protect their lives and let them go. He did so. The people of Fadak heard this; they also adopted a similar way. (Fadak) was, therefore, exclusively reserved for the Apostle of Allah (peace be upon him), for it was not captured by the expedition of cavalry and camelry.

Book 19, Number 3013:

Narrated Ibn Shihab:

The Apostle of Allah (peace be upon him) took out his fifth from the booty of Khaybar, and divided the rest of it among those who attended the battle and among those who were away from it but attend the expedition of al-Hudaybiyyah.

Book 19, Number 3015:

Narrated Abdullah ibn Abbas:

Al-Abbas ibn AbdulMuttalib brought AbuSufyan ibn Harb to the Apostle of Allah (peace be upon him) in the year of the conquest (of Mecca). So he embraced Islam at Marr az-Zahran. Al-Abbas said to him: Apostle of Allah, AbuSufyan is a man who likes taking this pride, if you may do something for him. He said: Yes, he who enters the house of AbuSufyan is safe, and he who closes his door is safe.

Book 19, Number 3016:

Narrated Abdullah Ibn Abbas:

When the Prophet (peace be upon him) alighted at Marr az-Zahran, al-Abbas said: I thought, I swear by Allah, if the Apostle of Allah (peace be upon him) enters Mecca with the army by force before the Quraysh come to him and seek protection from him, it will be their total ruin. So I rode on the mule of the Apostle of Allah (peace be upon him) and thought, Perhaps I may find a man coming for his needs who will to the people of Mecca and inform them of the position of the Apostle of Allah (peace be upon him), so that they may come to him and seek protection from him. While I was on my way, I heard AbuSufyan and Budayl ibn Warqa' speaking.

I said: O AbuHanzalah! He recognized my voice and said: AbulFadl? I replied: Yes. He said: who is with you, may my parents be a sacrifice for you? I said: Here are the Apostle of Allah (peace be upon him) and his people (with him).

He asked: Which is the way out? He said: He rode behind me, and his companion returned. When the morning came, I brought him to the Apostle of Allah (peace be upon him) and he embraced Islam.

I said: Apostle of Allah, AbuSufyan is a man who likes this pride, do something for him. He said: Yes, he who enters the house of AbuSufyan is safe; he who closes the door upon him is safe; and he who enters the mosque is safe. The people scattered to their houses and in the mosque.

Book 19, Number 3019:

Narrated Jabir ibn Abdullah:

Wahb said: I asked Jabir about the condition of Thaqif when they took the oath of allegiance. He said: They stipulated to the Prophet (peace be upon him) that there would be no sadaqah (i.e. zakat) on them nor Jihad (striving in the way of Allah). He then heard the Prophet (peace be upon him) say: Later on they will give sadaqah (zakat) and will strive in the way of Allah when they embrace Islam.

Book 19, Number 3020:

Narrated Uthman ibn Abul'As:

When the deputation of Thaqif came to the Apostle of Allah (peace be upon him), he made them stay in the mosque, so that it might soften their hearts. They stipulated to him that they would not be called to participate in Jihad, to pay zakat and to offer prayer. The Apostle of Allah (peace be upon him) said: You may have the concession that you will not be called to participate in jihad and pay zakat, but there is no good in a religion which has no bowing (i.e. prayer).

Book 19, Number 3021:

Narrated Amir ibn Shahr:

When the Apostle of Allah (peace be upon him) appeared as a prophet, Hamdan said to me: Will you go to this man and negotiate for us (with him)? If you accept something, we shall accept it, and if you disapprove of something, we shall disapprove of it.

I said: Yes. So I proceeded until I came to the Apostle of Allah (peace be upon him). I liked his motive and my people embraced Islam. The Apostle of Allah (peace be upon him) wrote the document for Umayr Dhu Marran. He also sent Malik ibn Murarah ar-Rahawi to all the (people of) Yemen. So Akk Dhu Khaywan embraced Islam.

Akk was told: Go to the Apostle of Allah (peace be upon him), and obtain his protection for your town and property. He therefore came (to him) and the Apostle of Allah (peace be upon him) wrote a document for him:

"In the name of Allah, Most Beneficent, Most Merciful. From Muhammad, the Apostle of Allah, to Akk Dhu Khaywan. If he is true his land, property and slave, he has the security and the protection of Allah, and Muhammad, the Apostle of Allah. Written by Khalid ibn Sa'id ibn al-'As."

Book 19, Number 3022:

Narrated Abyad ibn Hammal:

Abyad spoke to the Apostle of Allah (peace be upon him) about sadaqah when he came along with a deputation to him.

He replied: O brother of Saba', sadaqah is unavoidable. He said: We cultivated cotton, Apostle of Allah. The people of Saba' scattered, and there remained only a few at Ma'arib.

He therefore concluded a treaty of peace with the Apostle of Allah (peace be upon him) to give seventy suits of cloth, equivalent to the price of the Yemeni garments known as al-mu'afir, to be paid every year on behalf of those people of Saba' who remained at Ma'arib.

They continued to pay them till the Apostle of Allah (peace be upon him) died.

The governors after the death of the Apostle of Allah (peace be upon him) broke the treaty concluded by Abyad by Hammal with the Apostle of Allah (peace be upon him) to give seventy suits of garments.

AbuBakr then revived it as the Apostle of Allah (peace be upon him) had done till AbuBakr died. When AbuBakr died, it was discontinued and the sadaqah was levied.

Book 19, Number 3026:

Narrated Abdullah ibn Abbas:

The Prophet (peace be upon him) said: Two qiblahs in one land are not right.

Book 19, Number 3031:

Narrated Anas ibn Malik ; Uthman ibn AbuSulayman:

The Prophet (peace be upon him) sent Khalid ibn al-Walid to Ukaydir of Dumah. He was seized and they brought him to him (i.e. the Prophet). He spared his life and made peace with him on condition that he should pay jizyah (poll-tax).

Book 19, Number 3032:

Narrated Mu'adh ibn Jabal:

When the Prophet (peace be upon him) sent him to the Yemen, he ordered to take from everyone who had reached puberty one dinar or its equivalent in Mu'afiri garment of Yemen origin.

Book 19, Number 3035:

Narrated Abdullah ibn Abbas:

The Apostle of Allah (peace be upon him) concluded peace with the people of Najran on condition that they would pay to Muslims two thousand suits of garments, half of Safar, and the rest in Rajab, and they would lend (Muslims) thirty coats of mail, thirty horses, thirty camels, and thirty weapons of each type used in battle. Muslims will stand surely for them until they return them in case there is any plot or treachery in the Yemen. No church of theirs will be demolished and no clergyman of theirs will be turned out. There will be no interruption in their religion until they bring something new or take usury. Isma'il said: They took usury.

Book 19, Number 3037:

Narrated Umar ibn al-Khattab:

Amr ibn Aws and AbulSha'tha' reported that Bujalah said: I was secretary to Jaz' ibn Mu'awiyah, the uncle of Ahnaf ibn Qays.

A letter came to us from Umar one year before his death, saying: Kill every magician, separate the relatives of prohibited degrees from the Magians, and forbid them to murmur (before eating). So we killed three magicians in one day, and separated from a Magian husband his wife of a prohibited degree according to the Book of Allah.

He prepared abundant food and called them, and placed the sword on his thigh. They ate (the food) but did not murmur. They threw (on the ground) one or two mule-loads of silver. Umar did

not take jizyah from Magians until AbdurRahman ibn Awf witnessed that the Apostle of Allah (peace be upon him) had taken jizyah from the Magians of Hajar.

Book 19, Number 3038:

Narrated Abdullah ibn Abbas:

A man belonging to Usbadhiyin of the people of Bahrayn, who were the Magians of Hajar, came to the Apostle of Allah (peace be upon him) and remained with him (for some time), and then came out. I asked him: What have Allah and His Apostle of Allah decided for you? He replied: Evil. I said: Silent. He said: Islam or killing. AbdurRahman ibn Awf said: He accepted jizyah from them. Ibn Abbas said: The people followed the statement of AbdurRahman ibn Awf, and they left that which I heard from the Usbadhi.

Book 19, Number 3040:

Narrated Ubaydullah:

Harb ibn Ubaydullah told on the authority of his grandfather, his mother's father, that he had it on the authority of his father that the Apostle of Allah (peace be upon him) said: Tithes are to be levied on Jews and Christians, but not on Muslims.

Book 19, Number 3043:

Narrated A man of Banu Taghlib:

Harb ibn Ubaydullah ibn Umayr ath-Thaqafi told on the authority of his grandfather, a man of Banu Taghlib: I came to the Prophet (peace be upon him), embraced Islam, and he taught me Islam. He also taught me how I should take sadaqah from my people who had become Muslim. I then returned to him and said: Apostle of Allah, I remembered whatever you taught me except the sadaqah. Should I levy tithe on them? He replied: No, tithes are to be levied on Christians and Jews.

Book 19, Number 3044:

Narrated Al-Irbad ibn Sariyah as-Sulami:

We alighted with the Prophet (peace be upon him) at Khaybar, and he had his companions with him. The chief of Khaybar was a defiant and abominable man.

He came to the Prophet (peace be upon him) and said: Is it proper for you, Muhammad, that you slaughter our donkeys, eat our fruit, and beat our women?

The Prophet (peace be upon him) became angry and said: Ibn Awf, ride your horse, and call loudly: Beware, Paradise is lawful only for a believer, and that they (the people) should gather for prayer.

They gathered and the Prophet (peace be upon him) led them in prayer, stood up and said: Does any of you, while reclining on his couch, imagine that Allah has prohibited only that which is to be found in this Qur'an? By Allah, I have preached, commanded and prohibited various matters as numerous as that which is found in the Qur'an, or more numerous. Allah has not permitted you to enter the houses of the people of the Book without permission, or beat their women, or eat their fruits when they give you that which is imposed on them.

Book 19, Number 3045:

Narrated A man of Juhaynah:

The Prophet (peace be upon him) said: Probably you will fight with a people, you will dominate them, and they will save themselves and their children by their property. The version of Sa'id has You will then conclude peace with them. The agreed version goes: Then do no take anything from them more than that, for it is not proper for you.

Book 19, Number 3046:

Narrated A number of Companions of the Prophet:

Safwan reported from a number of Companions of the Apostle of Allah (peace be upon him) on the authority of their fathers who were relatives of each other. The Apostle of Allah (peace be upon him) said: Beware, if anyone wrongs a contracting man, or diminishes his right, or forces him to work beyond his capacity, or takes from him anything without his consent, I shall plead for him on the Day of Judgment.

Book 19, Number 3047:

Narrated Abdullah ibn Abbas:

The Prophet (peace be upon him) said: Jizyah is not to be levied on a Muslim.

Book 19, Number 3049:

Narrated Abdullah al-Hawzani:

I met Bilal, the Mu'adhdhin of the Apostle of Allah (peace be upon him) at Aleppo, and said: Bilal, tell me, what was the financial position of the Apostle of Allah (peace be upon him)?

He said: He had nothing. It was I who managed it on his behalf since the day Allah made him Prophet of Allah (peace be upon him) until he died. When a Muslim man came to him and he found him naked, he ordered me (to clothe him). I would go, borrow (some money), and purchase a cloak for him. I would then clothe him and feed him.

A man from the polytheists met me and said: I am well off, Bilal. Do not borrow money from anyone except me. So I did accordingly. One day when I performed ablution and stood up to make call to prayer, the same polytheist came along with a body of merchants.

When he saw me, he said: O Abyssinian. I said: I am at your service. He met me with unpleasant looks and said harsh words to me. He asked me: Do you know how many days remain in the completion of this month? I replied: The time is near. He said: Only four days remain in the completion of this month. I shall then take that which is due from you (i.e. loan), and then shall return you to tend the sheep as you did before. I began to think in my mind what people think in their minds (on such occasions). When I offered the night prayer, the Apostle of Allah (peace be upon him) returned to his family. I sought permission from him and he gave me permission.

I said: Apostle of Allah, may my parents be sacrificed for you, the polytheist from whom I used to borrow money said to me such-and-such. Neither you nor I have anything to pay him for me, and he will disgrace me. So give me permission to run away to some of those tribes who have recently embraced Islam until Allah gives His Apostle (peace be upon him) something with which he can pay (the debt) for me. So I came out and reached my house. I placed my sword, waterskin (or sheath), shoes and shield near my head. When dawn broke, I intended to be on my way.

All of a sudden I saw a man running towards me and calling: Bilal, return to the Apostle of Allah (peace be upon him). So I went till I reached him. I found four mounts kneeling on the ground with loads on them. I sought permission.

The Apostle of Allah (peace be upon him) said to me: Be glad, Allah has made arrangements for the payment (of your debt). He then asked: Have you not seen the four mounts kneeling on the ground?

I replied: Yes. He said: You may have these mounts and what they have on them. There are clothes and food on them, presented to me by the ruler of Fadak. Take them away and pay off your debt. I did so.

He then mentioned the rest of the tradition. I then went to the mosque and found that the Apostle of Allah (peace be upon him) was sitting there. I greeted him.

He asked: What benefit did you have from your property? I replied: Allah Most High paid everything which was due from the Apostle of Allah (peace be upon him). Nothing remains now.

He asked: Did anything remain (from that property)? I said: Yes. He said: Look, if you can give me some comfort from it, for I shall not visit any member of my family until you give me some comfort

from it. When the Apostle of Allah (peace be upon him) offered the night prayer, he called me and said: What is the position of that which you had with you (i.e. property)?

I said: I still have it, no one came to me. The Apostle of Allah (peace be upon him) passed the night in the mosque.

He then narrated the rest of the tradition. Next day when he offered the night prayer, he called me and asked: What is the position of that which you had (i.e. the rest of the property)?

I replied: Allah has given you comfort from it, Apostle of Allah. He said: Allah is Most Great, and praised Allah, fearing lest he should die while it was with him. I then followed him until he came to his wives and greeted each one of them and finally he came to his place where he had to pass the night. This is all for which you asked me.

Book 19, Number 3051:

Narrated Iyad ibn Himar:

I presented a she-camel to the Prophet (peace be upon him). He asked: Have you embraced Islam? I replied: No. The Prophet (peace be upon him) said: I have been prohibited to accept the present of polytheists.

Book 19, Number 3052:

Narrated Alqamah ibn Wa'il:

The Prophet (peace be upon him) bestowed land in Hadramawt as fief.

Book 19, Number 3054:

Narrated Amr ibn Hurayth:

The Apostle of Allah (peace be upon him) demarcated a house with a bow at Medina for me. He said: I shall give you more. I shall give you more.

Book 19, Number 3055:

Narrated Rabi'ah ibn AbuAbdurRahman:

Rabi'ah reported on the authority of more than one person saying: The Apostle of Allah (peace be upon him) assigned as a fief to Bilal ibn al-Harith al-Muzani the mines of al-Qabaliyyah which is in the neighbourhood of al-Fur', and only zakat is levied on those mines up to the present day.

Book 19, Number 3056:

Narrated Amr ibn Awf al-Muzani:

The Prophet (peace be upon him) assigned as a fief to Bilal ibn al-Muzani the mines of al-Qabaliyyah both which lay on the upper side and which lay on the lower side, and (the land) which was suitable for cultivation at Quds. He did not give him (the land which involved) the right of a Muslim. The Prophet (peace be upon him) wrote a document for him. It goes: "In the name of Allah, the Compassionate, the Merciful. This is what the Apostle of Allah (peace be upon him) assigned to Bilal ibn Harith al-Muzani. He gave him the mines of al-Qabaliyyah, both which lay on the upper side and which lay on the lower side, and (the land) which is suitable for cultivation at Quds. He did not give him the right of any Muslim."

Book 19, Number 3057:

Narrated Amr ibn Awf al-Muzani:

The Prophet (peace be upon him) assigned as a fief to Bilal ibn Harith al-Muzani the mines of al-Qabaliyyah, both those which lay on the upper side those and which lay on the lower side. The narrator, Ibn an-Nadr, added: "also Jars and Dhat an-Nusub." The agreed version reads: "and (the land) which is suitable for cultivation at Quds". He did not assign to Bilal ibn al-Harith the right of any Muslim. The Prophet (peace be upon him) wrote a document to him:

"This is what the Apostle of Allah (peace be upon him) assigned to Bilal ibn al-Harith al-Muzani. He gave him the mines of al-Qabaliyyah both those which lay on the upper and lower side, and that which is fit for cultivation at Quds. He did not give him the right of any Muslim."

The narrator AbuUways said: A similar tradition has been transmitted to me by Thawr ibn Zayd from Ikrimah on the authority of Ibn Abbas from the Prophet (peace be upon him). Ibn an-Nadr added: Ubayy ibn Ka'b wrote it.

Book 19, Number 3058:

Narrated Abyad ibn Hammal:

Abyad went to the Apostle of Allah (peace be upon him) and asked him for assigning him (the mines of) salt as fief. (The narrator Ibn al-Mutawakkil said: which was in Ma'arib.)

So he assigned it to him as a fief. When he returned, a man in the meeting asked: Do you know what you have assigned him as a fief? You have assigned him the perennial spring water. So he took it back from him. He asked him about protecting land which had arak trees growing in it. He replied: He could have such as was beyond the region where the hoofs (of camels) went.

Book 19, Number 3060:

Narrated Abyad ibn Hammal:

He asked the Apostle of Allah (peace be upon him) for giving him some land which had arak trees growing in it. The Apostle of Allah (peace be upon him) said: There is no (permission for) protecting a land which has arak trees growing in it. He said: These arak trees are within the boundaries of my field. The Prophet (peace be upon him) said: There is no (permission for) protecting a land which has arak trees growing in it.

The narrator Faraj said: By the phrase 'within the boundaries of my field' he meant the land which had crop growing in it and was surrounded on four sides.

Book 19, Number 3061:

Narrated Sakhr ibn al-Ayla al-Ahmasi:

The Apostle of Allah (peace be upon him) raided Thaqif. When Sakhr heard this, he proceeded on his horse along with some horsemen to support the Prophet (peace be upon him). He found the Prophet of Allah (peace be upon him) had returned and he did not conquer (Ta'if).

On that day Sakhr made a covenant with Allah and had His protection that he would not depart from that fortress until they (the inhabitants) surrendered to the command of the Apostle of Allah (peace be upon him). He did not leave them until they had surrendered to the command of the Apostle of Allah (peace be upon him).

Sakhr then wrote to him: To proceed: Thaqif have surrendered to your command, Apostle of Allah, and I am on my way to them. They have horses with them.

The Apostle of Allah (peace be upon him) then ordered prayers to be offered in congregation. He then prayed for Ahmas ten times: O Allah, send blessings the horses and the men of Ahmas.

The people came and Mughirah ibn Shu'bah said to him: Prophet of Allah, Sakhr took my paternal aunt while she embraced Islam like other Muslims.

He called him and said: Sakhr, when people embrace Islam, they have security of their blood and property. Give back to Mughirah his paternal aunt.

So he returned his aunt to him and asked the Prophet of Allah (peace be upon him): What about Banu Sulaym who have run away for (fear of) Islam and left that water? He said: Prophet of Allah, allow me and my people to settle there.

He said: Yes. So he allowed him to settle there. Banu Sulaym then embraced Islam, and they came to Sakhr. They asked him to return their water to them. But he refused.

So they came to the Prophet (peace be upon him) and said: Prophet of Allah, we embraced Islam and came to Sakhr so that he might return our water to us. But he has refused.

He (the Prophet) then came to him and said: When people embrace Islam, they secure their properties and blood. Return to the people their water.

He said: Yes, Prophet of Allah. I saw that the face of the Apostle of Allah (peace be upon him) was reddening at that moment, being ashamed of taking back from him the slave-girl and the water.

Book 19, Number 3062:

Narrated Saburah ibn Ma'bad al-Juhani:

The Prophet (peace be upon him) alighted at a place where a mosque has been built under a large tree. He tarried there for three days, and then proceeded to Tabuk. Juhaynah met him on a wide plain. He asked them: who are the people of Dhul-Marwah? They replied: Banu Rifa'ah of Juhaynah. He said: I have given this (land) to Banu Rifa'ah as a fief. Therefore, they divided it. Some of them sold (their share) and others retained and worked on it.

(Sub-narrator Ibn Wahab said: I then asked AbdulAziz about this tradition. He narrated a part of it to me and did not narrate it in full.

Book 19, Number 3063:

Narrated Asma' daughter of AbuBakr:

The Apostle of Allah (peace be upon him) assigned to az-Zubayr palm-trees as a fief.

Book 19, Number 3064:

Narrated Qaylah bint Makhramah:

Abdullah ibn Hasan al-Anbari said: My grandmothers, Safiyyah and Duhaybah, narrated to me, that hey were the daughters of Ulaybah and were nourished by Qaylah, daughter of Makhramah. She was the grandmother of their father.

She reported to them, saying: We came upon the Apostle of Allah (peace be upon him). My companion, Hurayth ibn Hassan, came to him as a delegate from Bakr ibn Wa'il. He took the oath of allegiance of Islam for himself and for his people.

He then said: Apostle of Allah (peace be upon him), write a document for us, giving us the land lying between us and Banu Tamim at ad-Dahna' to the effect that not one of them will cross it in our direction except a traveller or a passer-by.

He said: Write down ad-Dahna' for them, boy. When I saw that he passed orders to give it to him, I became anxious, for it was my native land and my home.

I said: Apostle of Allah, he did not ask you for a true border when he asked you. This land of Dahna' is a place where the camels have their home, and it is a pasture for the sheep. The women of Banu Tamim and their children are beyond it.

He said: Stop, boy! A poor woman spoke the truth: a Muslim is a brother of a Muslim. Each one of them may benefit from water and trees, and they should cooperate with each other against Satan.

Book 19, Number 3065:

Narrated Asmar ibn Mudarris:

I came to the Prophet (peace be upon him), and took the oath of allegiance to him. He said: If anyone reaches a water which has not been approached before by any Muslim, it belongs to him. The people, therefore, went out running and marking (on the land).

Book 19, Number 3066:

Narrated Abdullah ibn Umar:

The Prophet (peace be upon him) gave az-Zubayr the land as a fief up to the reach of his horse when he runs. He, therefore, made his horse run until it stopped. He then threw his flog. Thereupon he said: Give him (the land) up to the point where his flog has reached.

Book 19, Number 3067:

Narrated Sa'id ibn Zayd:

The Prophet (peace be upon him) said: If anyone brings barren land into cultivation, it belongs to him, and the unjust vein has no right.

Book 19, Number 3068:

Narrated Urwah:

The Prophet (peace be upon him) said: If anyone brings barren land into cultivation, it belong to him. He then transmitted a similar tradition mentioned above (No. 3067).

Book 19, Number 3070:

Narrated Urwah:

I testify that the Apostle of Allah (peace be upon him) decided that the land is the land of Allah, and the servants are the servants of Allah. If anyone brings barren land into cultivation, he has more right to it.

This tradition has been transmitted to us from the Prophet (peace be upon him) by those who transmitted the traditions about prayer from him.

Book 19, Number 3071:

Narrated Samurah:

The Prophet (peace be upon him) said: If anyone surrounds a land with a wall, it belongs to him.

Book 19, Number 3074:

Narrated Zaynab:

She was picking lice from the head of the Apostle of Allah (peace be upon him) while the wife of Uthman ibn Affan and the immigrant women were with him. They complained about their houses that they had been narrowed down to them and they were evicted from them. The Apostle of Allah (peace be upon him) ordered that the houses of the Immigrants should be given to their wives. Thereafter Abdullah ibn Mas'ud died, and his wife inherited his house in Medina.

Book 19, Number 3075:

Narrated Mu'adh ibn Jabal:

He who put the necklace of jizyah in his neck abandoned the way followed by the Apostle of Allah (peace be upon him).

Book 19, Number 3076:

Narrated AbudDarda':

The Prophet (peace be upon him) said: If anyone takes land by (paying) its jizyah, he renounces his immigration; and if anyone takes off the disgrace of an unbeliever from his neck he turns away his back from Islam. He (the narrator) said: Thereafter Khalid ibn Ma'dan heard this tradition from me, and he said: Has Shubayb narrated it to you? I said: Yes. He said! When you come to him, ask him to write this tradition to me. He said: He then wrote it for him. When I came, Khalid ibn Ma'dan asked me for the paper and I gave it to him. When he read (the paper), he abandoned the lands he had in his possession the moment he heard this.

Book 19, Number 3078:

Narrated As-Sa'b ibn Jaththamah:

The Prophet (peace be upon him) protected Naqi and said: There is no (permission for) protected land except for Allah Most High.

Book 19, Number 3079:

Narrated AbuHurayrah:

The Prophet (peace be upon him) said: A fifth is payable on buried treasure.

Book 19, Number 3081:

Narrated Duba'ah daughter of az-Zubayr ibn AbdulMuttalib:

Al-Miqdad went to Baqi' al-Khabkhabah for a certain need. He found a mouse taking out a dinar from a hole. It then continued to take out dinars one by one until it took out seventeen dinars. It then took out a red purse containing a dinar. There were thus eighteen dinars. He took them to the Prophet (peace be upon him), informed him and said to him: Take its sadaqah. The Prophet (peace be upon him) asked him: Did you extend your hand toward the hole? He replied: No. The Apostle of Allah (peace be upon him) then said: May Allah bless you in it.

Book 19, Number 3082:

Narrated Abdullah ibn Amr ibn al-'As:

When we went out along with the Apostle of Allah (peace be upon him) to at-Ta'if we passed a grave. I heard the Apostle of Allah (peace be upon him) say: This is the grave of AbuRighal. He was in this sacred mosque (sanctuary) protecting himself (from punishment). When he came out, he suffered the same punishment which his people suffered at this place, and he was buried in it. The sign of it is that a golden bough was buried with him. If you dig it out, you will find it with him. The people hastened to it and took out the bough.

Book 20: Funerals (Kitab Al-Jana'iz)

Book 20, Number 3083:

Narrated Amir ar-Ram:

We were in our country when flags and banners were raised. I said: What is this?

The (the people) said: This is the banner of the Apostle of Allah (peace be upon him). So I came to him. He was (sitting) under a tree. A sheet of cloth was spread for him and he was sitting on it. His Companions were gathered around him. I sat with them.

The Apostle of Allah (peace be upon him) mentioned illness and said: When a believer is afflicted by illness and Allah cures him of it, it serves as an atonement for his previous sins and a warning to him for the future.

But when a hypocrite becomes ill and is then cured, he is like a camel which has been tethered and then let loose by its owners, but does not know why they tethered it and why they let it loose.

A man from among those around him asked: Apostle of Allah, what are illnesses? I swear by Allah, I never fell ill.

The Apostle of Allah (peace be upon him) said: Get up and leave us. You do not belong to our number. When we were with him, a man came to him. He had a sheet of cloth and something in his hand.

He turned his attention to him and said: Apostle of Allah, when I saw you, I turned towards you. I saw a group of trees and heard the sound of fledglings. I took them and put them in my garment. Their mother then came and began to hover round my head. I showed them to her, and she fell on them. I wrapped them with my garment. They are now with me.

He said: Put them away from you. So I put them away, but their mother stayed with them.

The Apostle of Allah (peace be upon him) said to his companions: Are you surprised at the affection of the mother for her young?

They said: Yes, Apostle of Allah. He said: I swear by Him Who has sent me with the Truth, Allah is more affectionate to His servants than a mother to her young ones. Take them back put them and where you took them from when their mother should have been with them. So he took them back.

Book 20, Number 3084:

Narrated Muhammad ibn Khalid as-Sulami:

As-Sulami's grandfather, who was a Companion of the Apostle of Allah (peace be upon him) said: I heard the Apostle of Allah (peace be upon him) say: When Allah has previously decreed for a servant a rank which he has not attained by his action, He afflicts him in his body, or his property or his children.

Book 20, Number 3086:

Narrated Umm al-Ala:

The Apostle of Allah (peace be upon him) visited me while I was sick. He said: Be glad, Umm al-Ala' for Allah removes the sins of a Muslim for his illness as fire removes the dross of gold and silver.

Book 20, Number 3091:

Narrated Anas ibn Malik:

The Prophet (peace be upon him) said: If anyone performs ablution well and pays a sick-visit to his brother Muslim seeking his reward from Allah, he will be removed a distance of sixty years (kharif) from Hell. I asked: What is kharif, AbuHamzah? He replied: A year.

Book 20, Number 3096:

Narrated Zayd ibn Arqam:

The Apostle of Allah (peace be upon him) visited me while I was suffering from pain in my eyes.

Book 20, Number 3100:

Narrated Abdullah ibn Abbas:

The Prophet (peace be upon him) said: If anyone visits a sick whose time (of death) has not come, and says with him seven times: I ask Allah, the Mighty, the Lord of the mighty Throne, to cure you, Allah will cure him from that disease.

Book 20, Number 3101:

Narrated Abdullah ibn Amr ibn al-'As:

The Prophet (peace be upon him) said: When a man comes to visit a sick person, he should say: O Allah, cure Thy servant, who may then wreak havoc on an enemy for Thy sake, or walk at a funeral for Thy sake.

Book 20, Number 3104:

Narrated Ubayd ibn Khalid as-Sulami,:

A man from the Companions of the Prophet (peace be upon him), said: The narrator Sa'd ibn Ubaydah narrated sometimes from the Prophet (peace be upon him) and sometimes as a statement of Ubayd (ibn Khalid): The Prophet (peace be upon him) said: Sudden death is a wrathful catching.

Book 20, Number 3105:

Narrated Jabir ibn Atik:

The Apostle of Allah (peace be upon him) came to visit Abdullah ibn Thabit who was ill. He found that he was dominated (by the divine decree). The Apostle of Allah (peace be upon him) called him loudly, but he did not respond.

He uttered the Qur'anic verse "We belong to Allah and to Him do we return" and he said: We have been dominated against you, AburRabi'. Then the women cried and wept, and Ibn Atik began to silence them. The Apostle of Allah (peace be upon him) said: Leave them, when the divine decree is made, no woman should weep.

They (the people) asked: What is necessary happening, Apostle of Allah? He replied: Death. His daughter said: I hope you will be a martyr, for you have completed your preparations for jihad. The Apostle of Allah (peace be upon him) said: Allah Most High gave him a reward according to his intentions. What do you consider martyrdom?

They said: Being killed in the cause of Allah.

The Apostle of Allah (peace be upon him) said: There are seven types of martyrdom in addition to being killed in Allah's cause: one who dies of plague is a martyr; one who is drowned is a martyr; one who dies of pleurisy is a martyr; one who dies of an internal complaint is a martyr; one who is burnt to death is a martyr; who one is killed by a building falling on him is a martyr; and a woman who dies while pregnant is a martyr.

Book 20, Number 3108:

Narrated AbuSa'id al-Khudri:

When the time of his death came, he called for new clothes and put on them. He then said: I heard the Apostle of Allah (peace be upon him) say: A deceased will be raised in the clothes in which he died.

Book 20, Number 3115:

Narrated Ma'qil ibn Yasar:

The Prophet (peace be upon him) said: Recite Surah Ya-Sin over your dying men. This is the version of Ibn al-Ala'

Book 20, Number 3117:

Narrated Abdullah ibn Amr ibn al-'As:

We buried a deceased person in the company of the Apostle of Allah (peace be upon him). When we had finished, the Apostle of Allah (peace be upon him) returned and we also returned with him. When he approached his door, he stopped, and we saw a woman coming towards him.

He (the narrator) said: I think he recognized her. When she went away, we came to know that she was Fatimah.

The Apostle of Allah (peace be upon him) said to her: What brought you out of your house, Fatimah?

She replied: I came to the people of this house, Apostle of Allah, and I showed pity and expressed my condolences to them for their deceased relation.

The Apostle of Allah (peace be upon him) said: You might have gone to the graveyard with them.

She replied: I seek refuge in Allah! I heard you referring to what you mentioned.

He said: If you had gone to the graveyard...He then mentioned severe words about it.

I then asked Rabi'ah (a narrator of this tradition) about al-kuda (stony land). He replied: I think it means the graves.

Book 20, Number 3122:

Narrated AbuSa'id al-Khudri:

The Apostle of Allah (peace be upon him) cursed the wailing woman and the woman who listens to her.

Book 20, Number 3124:

Narrated AbuMusa:

Yazid ibn Aws said: I entered upon AbuMusa while he was at the point of death. His wife began to weep or was going to weep. AbuMusa said to her: Did you not hear what the Apostle of Allah (peace be upon him) said? She said: Yes. The narrator said: She then kept silence. When AbuMusa died, Yazid said: I met the woman and asked her: What did AbuMusa mean when he said to you: Did you not hear what the Apostle of Allah (peace be upon him) and the you kept silence? She replied: The Apostle of Allah (peace be upon him) said: He who shaves (his head), shouts and tears his clothing does not belong to us.

Book 20, Number 3125:

Narrated A woman who took oath of allegiance:

Usayd ibn AbuUsayd, reported on the authority of a woman who took oath of allegiance (to the Prophet): One of the oaths which the Apostle of Allah (peace be upon him) received from us about the virtue was that we would not disobey him in it (virtue): that we would not scratch the face, nor wail, nor tear the front of the garments nor dishevel the hair.

Book 20, Number 3126:

Narrated Abdullah ibn Ja'far:

The Apostle of Allah (peace be upon him) said: Prepare food for the family of Ja'far for there came upon them an incident which has engaged them.

Book 20, Number 3127:

Narrated Jabir ibn Abdullah:

A man had a shot of arrow in his chest or throat (the narrator is doubtful). So he died. He was shrouded in his clothes as he was. The narrator said: We were with the Apostle of Allah (peace be upon him).

Book 20, Number 3128:

Narrated Abdullah ibn Abbas:

The Apostle of Allah (peace be upon him) commanded to remove weapons and skins from the martyrs of Uhud, and that they should be buried with their blood and clothes.

Book 20, Number 3129:

Narrated Anas ibn Malik:

The martyrs of Uhud were not washed, and they were buried with their blood. No prayer was offered over them.

Book 20, Number 3130:

Narrated Anas ibn Malik:

The Apostle of Allah (peace be upon him) passed Hamzah who was killed and disfigured. He said: If Safiyyah were not grieved, I would have left him until the birds and beasts of prey would have eaten him, and he would have been resurrected from their bellies. The garments were scanty and the

slain were in great number. So one, two and three persons were shrouded in one garment. The narrator Qutaybah added: They were then buried in one grave. The Apostle of Allah (peace be upon him) asked: Which of the two learnt the Qur'an more? He then advanced him toward the qiblah (direction of prayer).

Book 20, Number 3131:

Narrated Anas ibn Malik:

The Prophet (peace be upon him) passed by Hamzah who was disfigured (after being killed). He did not offer prayer over any martyr except him.

Book 20, Number 3134:

Narrated Ali ibn AbuTalib:

The Prophet (peace be upon him) said: Do not unveil your thigh, and do not look at the thigh of the living and the dead.

Book 20, Number 3135:

Narrated Aisha, Ummul Mu'minin:

By Allah, we did not know whether we should take off the clothes of the Apostle of Allah (peace be upon him) as we took off the clothes of our dead, or wash him while his clothes were on him. When they (the people) differed among themselves, Allah cast slumber over them until every one of them had put his chin on his chest.

Then a speaker spoke from a side of the house, and they did not know who he was: Wash the Prophet (peace be upon him) while his clothes are on him. So they stood round the Prophet (peace be upon him) and washed him while he had his shirt on him. They poured water on his shirt, and rubbed him with his shirt and not with their hands. Aisha used to say: If I had known beforehand about my affair what I found out later, none would have washed him except his wives.

Book 20, Number 3144:

Narrated Jabir ibn Abdullah:

The Prophet (peace be upon him) said: When one of you dies, and he possesses something, he should be shrouded in the garment of the Yemeni stuff.

Book 20, Number 3145:

Narrated Aisha, Ummul Mu'minin:

The Apostle of Allah (peace be upon him) was shrouded in three garments of white Yemeni stuff, among which was neither a shirt nor a turban.

Book 20, Number 3146:

Narrated Aisha, Ummul Mu'minin:

The Prophet (peace be upon him) was shrouded in three garments of cotton.

The narrator said: Aisha was told that the people said that he was shrouded in two garments and one cloak. She replied: A cloak was brought but they returned it and did not shroud him in it.

Book 20, Number 3147:

Narrated Abdullah ibn Abbas:

The Apostle of Allah (peace be upon him) was shrouded in three garments made in Najran: two garments and one shirt in which he died.

Book 20, Number 3148:

Narrated Ali ibn AbuTalib:

Do not be extravagant in shrouding, for I heard the Apostle of Allah (peace be upon him) say: Do not be extravagant in shrouding, for it will be quickly decayed.

Book 20, Number 3150:

Narrated Ubadah ibn as-Samit:

The Prophet (peace be upon him) said: The best shroud is a lower garment and one which covers the whole body, and the best sacrifice is a horned ram.

Book 20, Number 3151:

Narrated Layla daughter of Qa'if ath-Thaqafiyyah:

I was one of those who washed Umm Kulthum, daughter of the Prophet (peace be upon him), when she died. The Apostle of Allah (peace be upon him) first gave us lower garment, then shirt, then head-wear, then cloak (which covers the whole body), and then she was shrouded in another garment. She said: The Apostle of Allah (peace be upon him) was sitting at the door, and he had shroud with him. He gave us the garments one by one.

Book 20, Number 3153:

Narrated Al-Husayn ibn Wahwah:

Talhah ibn al-Bara' fell ill and the Prophet (peace be upon him) came to pay him a sick-visit. He said: I think Talhah has died; so tell me (about his death), and make haste, for it is not advisable that the corpse of a Muslim should remain withheld among his family.

Book 20, Number 3154:

Narrated Aisha, Ummul Mu'minin:

The Prophet (peace be upon him) used to take a bath on account of sexual defilement, on Friday, for cupping and washing the dead.

Book 20, Number 3155:

Narrated AbuHurayrah:

The Apostle of Allah (peace be upon him) said: He who washes the dead should take a bath, and he who carries him should perform ablution.

Book 20, Number 3157:

Narrated Aisha, Ummul Mu'minin:

I saw the Apostle of Allah (peace be upon him) that he kissed Uthman ibn Maz'un while he was dead, and I saw that tears were flowing (from his eyes).

Book 20, Number 3158:

Narrated Jabir ibn Abdullah:

The people saw fire (light) in the graveyard and they went there. They found that the Apostle of Allah (peace be upon him) was in a grave and he was saying: Give me your companion. This was a man who used to raise his voice while mentioning the name of Allah.

Book 20, Number 3159:

Narrated Jabir ibn Abdullah:

On the day of Uhud we brought the martyrs to bury them (at another place), but the crier of the Prophet (peace be upon him) came and said: The Apostle of Allah (peace be upon him) has commanded you to bury the martyrs at the place where they fell. So we took them back.

Book 20, Number 3160:

Narrated Malik ibn Hubayrah:

The Prophet (peace be upon him) said: If any Muslim dies and three rows of Muslims pray over him, it will assure him (of Paradise). When Malik considered those who accompanied a bier to be a few, he divided them into three rows in accordance with this tradition.

Book 20, Number 3165:

Narrated AbuHurayrah:

The Prophet (peace be upon him) said: A bier should not be followed by a loud voice (of wailing) or fire.

Book 20, Number 3170:

Narrated Ubadah ibn as-Samit:

The Apostle of Allah (peace be upon him) used to stand up for a funeral until the corpse was placed in the grave. A learned Jew (once) passed him and said: This is how we do. The Prophet (peace be upon him) sat down and said: Sit down and act differently from them.

Book 20, Number 3171:

Narrated Thawban:

An animal was brought to the Apostle of Allah (peace be upon him) while he was going with a funeral. He refused to ride on it. When the funeral was away, the animal was brought to him and he rode on it. He was asked about it. He said: The angels were on their feet. I was not to ride while they were walking. When they went away, I rode.

Book 20, Number 3173:

Narrated Abdullah ibn Umar:

I saw the Prophet (peace be upon him) and AbuBakr and Umar walking before the funeral.

Book 20, Number 3174:

Narrated Al-Mughirah ibn Shu'bah:

(I think that the people of Ziyad informed me that he reported on the authority of the Prophet (peace be upon him): A rider should go behind the bier, and those on foot should walk behind it, in

front of it, on its right and on its left keeping near it. Prayer should be offered over an abortion and forgiveness and mercy supplicated for its parents.

Book 20, Number 3176:

Narrated AbuBakrah:

Uyaynah ibn AbdurRahman reported on the authority of his father that he attended the funeral of Uthman ibn Abul'As. He said: We were walking slowly. AbuBakrah then joined us and he raised his flog at us and said: You have seen us when we were with the Apostle of Allah (peace be upon him). We were walking quickly.

Book 20, Number 3177:

Narrated AbuBakrah:

Uyaynah also reported the aforementioned tradition (No. 3176) through a different chain of transmitters. This version goes: We attended the funeral of AbdurRahman ibn Samurah and he said: He (AbuBakrah) made his mule run quickly and pointed with the flog.

Book 20, Number 3178:

Narrated Abdullah ibn Mas'ud:

We asked the Prophet (peace be upon him) about walking with the funeral. He replied: Not running (but walking quickly). If he (the dead person) was good, send him to it quickly; if he was otherwise, keep away the people of Hell. The bier should be followed and should not follow. Those who go in front of it are not accompanying it.

Book 20, Number 3179:

Narrated Jabir ibn Samurah:

A man fell ill and a cry was raised (for his death). So his neighbour came to the Apostle of Allah (peace be upon him) and said to him: He has died. He asked: Who told you? He said: I have seen him. The Apostle of Allah (peace be upon him) said: He has not died. He then returned.

A cry was again raised (for his death). He came to the Apostle of Allah (peace be upon him) and said: He has died. The Prophet (peace be upon him) said: He has not died. He then returned.

A cry was again raised over him. His wife said: Go to the Apostle of Allah (peace be upon him) and inform him. The man said: O Allah, curse him.

He said: The man then went and saw that he had killed himself with an arrowhead. So he went to the Prophet (peace be upon him) and informed him that he had died.

He asked: Who told you? He replied: I myself saw that he had killed himself with arrowheads. He asked: Have you seen him? He replied: Yes. He then said: Then I shall not pray over him.

Book 20, Number 3180:

Narrated AbuBarzah al-Aslami:

The Apostle of Allah (peace be upon him) did not pray over Ma'iz ibn Malik, and he did not prohibit to pray over him.

Book 20, Number 3181:

Narrated Aisha, Ummul Mu'minin:

Ibrahim, the son of the Prophet (peace be upon him), died when he was eighteen months old. The Apostle of Allah (peace be upon him) did not pray over him.

Book 20, Number 3182:

Narrated Al-Bahiyy:

When Ibrahim, the son of the Prophet (peace be upon him) died, he prayed over him at the place where he used to sit.

Book 20, Number 3182A:

Narrated Ata':

AbuDawud said: I recited to Sa'id ibn Ya'qub at-Taliqani saying: Ibn al-Mubarak transmitted to you from Ya'qub ibn al-Qa'qa' on the authority of Ata' that the Prophet (peace be upon him) prayed over his son Ibrahim when he was seventy days old.

Book 20, Number 3185:

Narrated AbuHurayrah:

The Prophet (peace be upon him) said: If anyone prays over the dead in the mosque, there is nothing on him.

Book 20, Number 3187:

Narrated Abdullah Ibn Abbas; AbuSa'id al-Khudri; AbuQatadah; AbuHurayrah:

Yahya ibn Subayh said: Ammar client of al-Harith ibn Nawfal told me that he attended the funeral of Umm Kulthum, and her son. The body of the boy was placed near the imam. I objected to it.

Among the people there were Ibn Abbas, AbuSa'id al-Khudri, AbuQatadah and AbuHurayrah. They said: This is the sunnah (established practice of the Prophet).

Book 20, Number 3188:

Narrated Anas ibn Malik:

Nafi' AbuGhalib said: I was in the Sikkat al-Mirbad. A bier passed and a large number of people were accompanying it.

They said: Bier of Abdullah ibn Umayr. So I followed it. Suddenly I saw a man, who had a thin garment on riding his small mule. He had a piece of cloth on his head to protect himself from the sun. I asked: Who is this important man? People said: This is Anas ibn Malik.

When the bier was placed, Anas stood and led the funeral prayer over him while I was just behind him, and there was no obstruction between me and him. He stood near his head, and uttered four takbirs (Allah is Most Great). He neither lengthened the prayer nor hurried it. He then went to sit down. They said: AbuHamzah, (here is the bier of) an Ansari woman. They brought her near him and there was a green cupola-shaped structure over her bier. He stood opposite her hips and led the funeral prayer over her as he had led it over the man. He then sat down.

Al-Ala' ibn Ziyad asked: AbuHamzah, did the Apostle of Allah (peace be upon him) say the funeral prayer over the dead as you have done, uttering four takbirs (Allah is Most Great) over her, and standing opposite the head of a man and the hips of a woman?

He replied: Yes. He asked: AbuHamzah, did you fight with the Apostle of Allah? He replied: Yes. I fought with him in the battle of Hunayn. The polytheists came out and invaded us so severely that we saw our horses behind our backs. Among the people (i.e. the unbelievers) there was a man who was attacking us, and striking and wounding us (with his sword). Allah then defeated them. They were then brought and began to take the oath of allegiance to him for Islam.

A man from among the companions of the Prophet (peace be upon him) said: I make a vow to myself that if Allah brings the man who was striking us (with his sword) that day, I shall behead him. The Apostle of Allah (peace be upon him) kept silent and the man was brought (as a captive).

When he saw the Apostle of Allah (peace be upon him), he said: Apostle of Allah, I have repented to Allah. The Apostle of Allah (peace be upon him) stopped (for a while) receiving his oath of allegiance, so that the other man might fulfil his vow. But the man began to wait for the order of the Apostle of Allah (peace be upon him) for his murder. He was afraid of the Apostle of Allah (peace be upon him) to kill him. When the Apostle of Allah (peace be upon him) saw that he did not do anything, he received his oath of allegiance. The man said: Apostle of Allah, what about my vow? He said: I stopped (receiving his oath of allegiance) today so that you might fulfil your vow. He said: Apostle of Allah, why did you not give any signal to me? The Prophet (peace be upon him) said: It is not worthy of a Prophet to give a signal.

AbuGhalib said: I asked (the people) about Anas standing opposite the hips of a woman. They told me that this practice was due to the fact that (in the days of the Prophet) there were no cupola-shaped structures over the biers of women. So the imam used to stand opposite the hips of a woman to hide her from the people.

Book 20, Number 3193:

Narrated AbuHurayrah:

The Prophet (peace be upon him) said: When you pray over the dead, make a sincere supplication for him.

Book 20, Number 3194:

Narrated AbuHurayrah:

Ali ibn Shammakh said: I was present with Marwan who asked AbuHurayrah: Did you hear how the Apostle of Allah (peace be upon him) used to pray over the dead? He said: Even with the words that you said. (The narrator said: They exchanged hot words between them before that.)

AbuHurayrah said: O Allah, Thou art its Lord. Thou didst create it, Thou didst guide it to Islam, Thou hast taken its spirit, and Thou knowest best its inner nature and outer aspect. We have come as intercessors, so forgive him.

Book 20, Number 3195:

Narrated AbuHurayrah:

When the Apostle of Allah (peace be upon him) prayed over a dead person, he said: O Allah, forgive those of us who are living and those of us who are dead, those of us who are present and those of us who are absent, our young and our old, our male and our female. O Allah, to whomsoever of us Thou givest life grant him life as a believer, and whomsoever of us Thou takest in death take him in death as a follower of Islam. O Allah, do not withhold from us the reward (of faith) and do not lead us astray after his death.

Book 20, Number 3196:

Narrated Wathilah ibn al-Asqa':

The Apostle of Allah (peace be upon him) led us in prayer over bier of a Muslim and I heard him say: O Allah, so and so, son of so and so, is in Thy protection, so guard him from the trial in the grave. (AbdurRahman in his version said: "In Thy protection and in Thy nearer presence, so guard him from the trial in the grave) and the punishment in Hell. Thou art faithful and worthy of praise. O Allah,

forgive him and show him mercy. Thou art the forgiving and the merciful one." AbdurRahman said: "On the authority of Marwan ibn Janah."

Book 20, Number 3200:

Narrated Al-Muttalib:

When Uthman ibn Maz'un died, he was brought out on his bier and buried. The Prophet (peace be upon him) ordered a man to bring him a stone, but he was unable to carry it. The Apostle of Allah (peace be upon him) got up and going over to it rolled up his sleeves.

The narrator Kathir told that al-Muttalib remarked: The one who told me about the Apostle of Allah (peace be upon him) said: I still seem to see the whiteness of the forearms of the Apostle of Allah (peace be upon him) when he rolled up his sleeves. He then carried it and placed it at his head saying: I am marking my brother's grave with it, and I shall bury beside him those of my family who die.

Book 20, Number 3201:

Narrated Aisha, Ummul Mu'minin:

The Apostle of Allah (peace be upon him) said: Breaking a dead man's bone is like breaking it when he is alive.

Book 20, Number 3202:

Narrated Abdullah ibn Abbas:

The Prophet (peace be upon him) said: The niche in the side of the grave is for us and the excavation in the middle is for others.

Book 20, Number 3203:

Narrated Amir:

Ali, Fadl and Usamah ibn Zayd washed the Apostle of Allah (peace be upon him) and they put him in his grave. Marhab or Ibn AbuMarhab told me that they also made AbdurRahman ibn Awf join them.

When Ali became free, he said: The People of the man serve him.

Book 20, Number 3205:

Narrated Abdullah ibn Yazid:

AbuIshaq said: Al-Harith left his will that Abdullah ibn Yazid should offer his funeral prayer; so he prayed over him. He then put him in the grave from the side of his legs and said: This is a Sunnah (model practice of the Prophet).

Book 20, Number 3206:

Narrated Al-Bara' ibn Azib:

We went out with the Apostle of Allah (peace be upon him) to the funeral of a man of the Ansar, but when we reached the grave, the niche in the side had not yet been made, so the Prophet (peace be upon him) sat down facing the qiblah, and we sat down along with him.

Book 20, Number 3207:

Narrated Abdullah ibn Umar:

When the Prophet (peace be upon him) placed the dead in the grave, he said: In the name of Allah, and following the Sunnah of the Apostle of Allah (peace be upon him).

Book 20, Number 3208:

Narrated Ali ibn AbuTalib:

I said to the Prophet (peace be upon him): Your old and astray uncle has died. He said: Go and bury your father, and then do not do anything until you come to me. So I went, buried him and came to him. He ordered me (to take a bath), so I took a bath, and he prayed for me.

Book 20, Number 3209:

Narrated Hisham ibn Amir:

The Ansar came to the Apostle of Allah (peace be upon him) on the day of Uhud and said: We have been afflicted with wound and fatigue. What do you command us?

He said: Dig graves, make them wide, bury two or three in a single grave.

He was asked: Which of them should be put first?

He replied: The one who knew the Qur'an most.

He (Hisham) said: My father Amir died on the day and was buried with two or one.

Book 20, Number 3214:

Narrated Al-Qasim ibn Muhammad ibn AbuBakr:

I said to Aisha! Mother, show me the grave of the Apostle of Allah (peace be upon him) and his two Companions (Allah be pleased with them). She showed me three graves which were neither high nor low, but were spread with soft red pebbles in an open space.

Book 20, Number 3215:

Narrated Uthman ibn Affan:

Whenever the Prophet (peace be upon him) became free from burying the dead, he used to stay at him (i.e. his grave) and say: Seek forgiveness for your brother, and beg steadfastness for him, for he will be questioned now.

Book 20, Number 3216:

Narrated Anas ibn Malik:

The Prophet (peace be upon him) said: There is no slaughtering (at the grave) in Islam.

Book 20, Number 3224:

Narrated Bashir, the Client of the Apostle of Allah:

Bashir's name in pre-Islamic days was Zahm ibn Ma'bad. When he migrated to the Apostle of Allah (peace be upon him). He asked: What is your name? He replied: Zahm. He said: No, you are Bashir.

He (Bashir) said: When I was walking with the Apostle of Allah (peace be upon him) he passed by the graves of the polytheists. He said: They lived before (a period of) abundant good. He said this three times. He then passed by the graves of Muslims. He said: They received abundant good.

The Apostle of Allah (peace be upon him) suddenly saw a man walking in shoes between the graves. He said: O man, wearing the shoes! Woe to thee! Take off thy shoes. So the man looked (round), When he recognized the Apostle of Allah (peace be upon him), he took them off and threw them away.

Book 20, Number 3227:

Narrated AbuHurayrah:

People with a bier passed by the Apostle of Allah (peace be upon him). They (the companions) spoke highly of him. He said: Paradise is certain for him. Then some people with another (bier) passed by him. They spoke very badly of him. He said: Hell is certain for him. He then said: Some of you are witness to others.

Book 20, Number 3230:

Narrated Abdullah ibn Abbas:

The Apostle of Allah (peace be upon him) cursed women who visit graves, those who built mosques over them and erected lamps (there).

Book 21: Oaths and Vows (Kitab Al-Aiman Wa Al-Nudhur)

Book 21, Number 3236:

Narrated Imran ibn Husayn:

The Prophet (peace be upon him) said: If anyone swears a false oath in confinement, he should make his seat in Hell on account of his (act).

Book 21, Number 3237:

Narrated Abdullah ibn Mas'ud:

The Apostle of Allah (peace be upon him) said: He who swears an oath in which he tells a lie to take the property of a Muslim by unfair means, will meet Allah while He is angry with him.

Al-Ash'ath said: I swear by Allah, he said this about me. There was some land between me and a Jew, but he denied it to me; so I presented him to the Prophet (peace be upon him).

The Prophet (peace be upon him) asked me: Have you any evidence? I replied: No. He said to the Jew: Take an oath. I said: Apostle of Allah, now he will take an oath and take my property. So Allah, the Exalted, revealed the verse, "As for those who sell the faith they owe to Allah and their own plighted word for a small price, they shall have no portion in the hereafter."

Book 21, Number 3238:

Narrated Al-Ash'ath ibn Qays:

A man of Kindah and a man of Hadramawt brought their dispute to the Prophet (peace be upon him) about a land in the Yemen. Al-Hadrami said: Apostle of Allah, the father of this (man) usurped my land and it is in his possession.

The Prophet asked: Have you any evidence?

Al-Hadrami replied: No, but I make him swear (that he should say) that he does not know that it is my land which his father usurped from me.

Al-Kindi became ready to take the oath.

The Apostle of Allah (peace be upon him) said: If anyone usurps the property by taking an oath, he will meet Allah while his hand is mutilated.

Al-Kindi then said: It is his land.

Book 21, Number 3240:

Narrated Jabir ibn Abdullah:

The Prophet (peace be upon him) said: One should not take a false oath at this pulpit of mine even on a green tooth-stick; otherwise he will make his abode in Hell, or Hell will be certain for him.

Book 21, Number 3242:

Narrated AbuHurayrah:

The Prophet (peace be upon him) said: Do not swear by your fathers, or by your mothers, or by rivals to Allah; and swear by Allah only, and swear by Allah only when you are speaking the truth.

Book 21, Number 3245:

Narrated Abdullah ibn Umar:

Sa'id ibn Ubaydah said: Ibn Umar heard a man swearing: No, I swear by the Ka'bah. Ibn Umar said to him: I heard the Apostle of Allah (peace be upon him) say: He who swears by anyone but Allah is polytheist.

Book 21, Number 3247:

Narrated Buraydah ibn al-Hasib:

The Prophet (peace be upon him) said: He who swears by Amanah (faithfulness) is not one of our number.

Book 21, Number 3248:

Narrated Aisha, Ummul Mu'minin:

The Apostle of Allah (peace be upon him) said about the futile oath: It is man's speech in his house: No, by Allah, and Yes, by Allah.

Book 21, Number 3250:

Narrated Suwayd ibn Hanzalah:

We went out intending (to visit) the Apostle of Allah (peace be upon him) and Wa'il ibn Hujr was with us. His enemy caught him. The people desisted from swearing an oath, but I took an oath that he was my brother. So he left him. We then came to the Apostle of Allah (peace be upon him), and I informed him that the people desisted from taking the oath, but I swore that he was my brother. He said: You spoke the truth: A Muslim is a brother of a Muslim.

Book 21, Number 3252:

Narrated Buraydah ibn al-Hasib:

The Prophet (peace be upon him) said: If anyone takes an oath and says: I am free from Islam; now if he is a liar (in his oath), he will not return to Islam with soundness.

Book 21, Number 3253:

Narrated Yusuf ibn Abdullah ibn Salam:

I saw that the Prophet (peace be upon him) put a date on a loaf and said: This is a thing eaten with bread (condiments).

Book 21, Number 3255:

Narrated Abdullah ibn Umar:

The Prophet (peace be upon him) said: If anyone says when swearing an oath: "If Allah wills," he makes an exception.

Book 21, Number 3256:

Narrated Abdullah ibn Umar:

The Prophet (peace be upon him) said: If anyone swears an oath and makes an exception, he may fulfil it if he wishes and break it if he wishes without any accountability for breaking.

Book 21, Number 3258:

Narrated AbuSa'id al-Khudri:

When the Apostle of Allah (peace be upon him) swore an oath strongly, he said: No, by Him in Whose hand is the soul of AbulQasim.

Book 21, Number 3259:

Narrated AbuHurayrah:

When the Apostle of Allah (peace be upon him) swore an oath, it was: No, and I beg forgiveness of Allah.

Book 21, Number 3260:

Narrated Laqit ibn Amir:

We came to the Apostle of Allah (peace be upon him) in a delegation. The Prophet (peace be upon him) then said: By the age of thy god.

Book 21, Number 3261:

Narrated Abdullah ibn Abbas:

AbuBakr adjured the Prophet (peace be upon him). The Prophet (peace be upon him) said: Do not adjure an oath.

Book 21, Number 3266:

Narrated Umar ibn al-Khattab:

Sa'id ibn al-Musayyab said: There were two brothers among the Ansar who shared an inheritance. When one of them asked the other for the portion due to him, he replied: If you ask me again for the portion due to you, all my property will be devoted to the decoration of the Ka'bah.

Umar said to him: The Ka'bah does not need your property. Make atonement for your oath and speak to your brother. I heard the Apostle of Allah (peace be upon him) say: An oath or vow to disobey the Lord, or to break ties of relationship or about something over which one has no control is not binding on you.

Book 21, Number 3267:

Narrated Abdullah ibn Amr ibn al-'As:

The Apostle of Allah (peace be upon him) said: A vow is binding in those things by which the pleasure of Allah is sought, and an oath to break ties of relationship is not binding.

Book 21, Number 3268:

Narrated Abdullah ibn Amr ibn al-'As:

The Apostle of Allah (peace be upon him) said: An oath or a vow about something over which a human being has no control, and to disobey Allah, and to break ties of relationship is not binding. If anyone takes an oath and then considers something else better than it, he should give it up, and do what is better, for leaving it is its atonement.

Book 21, Number 3269:

Narrated Abdullah ibn Abbas:

Two men brought their dispute to the Prophet (peace be upon him). The Prophet (peace be upon him) asked the plaintiff to produce evidence, but he had no evidence. So he asked the defendant to swear. He swore by Allah "There is no god but He."

The Apostle of Allah (peace be upon him) said: Yes, you have done it, but you have been forgiven for the sincerity of the statement: "There is no god but Allah."

Book 21, Number 3273:

Narrated Safiyyah bint Huyayy:

Ibn Harmalah said: Umm Habib gave us a sa' and told us narration from the nephew of Safiyyah on the authority of Safiyyah that it was the sa' of the Prophet (peace be upon him).

Anas ibn Ayyad said: I tested it and found its capacity two and half mudd according to the mudd of Hisham.

Book 21, Number 3277:

Narrated Ash-Sharid ibn Suwayd ath-Thaqafi:

Sharid's mother left a will to emancipate a believing slave on her behalf. So he came to the Prophet (peace be upon him) and said: Apostle of Allah, my mother left a will that I should emancipate a believing slave for her, and I have a black Nubian slave-girl. He mentioned a tradition about the test of the girl.

Book 21, Number 3279:

Narrated Ikrimah ibn AbuJahl:

The Prophet (peace be upon him) said: I swear by Allah, I shall fight against the Quraysh; I swear by Allah, I shall fight against the Quraysh; I swear by Allah, I shall fight against the Quraysh. He then said: "If Allah wills."

Book 21, Number 3285:

Narrated Aisha, Ummul Mu'minin:

The Prophet (peace be upon him) as saying: No vow must be taken to do an act of disobedience, and the atonement for it is the same as for an oath.

Book 21, Number 3287:

Narrated Imran ibn Husayn:

The Apostle of Allah (peace be upon him) said: No vow must be taken to do an act of disobedience, and the atonement for it is the same as for an oath.

Book 21, Number 3288:

Narrated Uqbah ibn Amir:

Uqbah consulted the Prophet (peace be upon him) about his sister who took a vow to perform hajj barefooted and bareheaded. So he said: Command her to cover her head and to ride, and to fast three days.

Book 21, Number 3290:

Narrated Abdullah ibn Abbas:

A man came to Prophet (peace be upon him) and said: Apostle of Allah, my sister has taken a vow to perform hajj on foot. The Prophet (peace be upon him) said: Allah gets no good from the affliction your sister imposed on herself, so let her perform hajj riding and make atonement for her oath.

Book 21, Number 3297:

Narrated Abdullah ibn Abbas:

The sister of Uqbah ibn Amir took a vow that she would perform hajj on foot, and she was unable to do so. The Prophet (peace be upon him) said: Allah is not in need of the walking of your sister. She must ride and offer a sacrificial camel.

Book 21, Number 3298:

Narrated Uqbah ibn Amir al-Juhani:

Uqbah said to the Prophet (peace be upon him): My sister has taken a vow that she will walk to the House of Allah (the Ka'bah). Thereupon he said: Allah will not do anything of the walking of your sister to the House of Allah (i.e. the Ka'bah).

Book 21, Number 3299:

Narrated Jabir ibn Abdullah:

A man stood on the day of Conquest (of Mecca) and said: Apostle of Allah, I have vowed to Allah that if He grants conquest of Mecca at your hands, I shall pray two rak'ahs in Jerusalem.

He replied: Pray here.

He repeated (his statement) to him and he said: Pray here.

He again repeated (his statement) to him.

He (the Prophet) replied: Pursue your own course, then.

Book 21, Number 3300:

Narrated AbdurRahman ibn Awf:

The tradition mentioned above (No.3299) has also been transmitted by Umar ibn AbdurRahman ibn Awf on the authority of his father and the Companions of the Prophet (peace be upon him).

This version has: "The Prophet (peace be upon him) said: By Him Who sent Muhammad with truth, if you prayed here, this would be sufficient for you like the prayer in Jerusalem."

Book 21, Number 3302:

Narrated Abdullah ibn Abbas:

A woman made a voyage and vowed that she would fast one month if Allah made her reach her destination with peace and security. Allah made her reach her destination with security but she died before she could fast. Her daughter or sister (the narrator doubted) came to the Apostle of Allah (peace be upon him). So he commanded to fast on her behalf.

Book 21, Number 3306:

Narrated Abdullah ibn Amr ibn al-'As:

A woman came to the Prophet (peace be upon him) and said: Apostle of Allah, I have taken a vow to play the tambourine over you.

He said: Fulfil your vow.

She said: And I have taken a vow to perform a sacrifice in such a such a place, a place in which people had performed sacrifices in pre-Islamic times.

He asked: For an Idol?

She replied: No.

He asked: For an image?

She replied: No.

He said: Fulfil your vow.

Book 21, Number 3307:

Narrated Thabit ibn ad-Dahhak:

In the time of the Prophet (peace be upon him) a man took a vow to slaughter a camel at Buwanah. So he came to the Prophet (peace be upon him) and said: I have taken a vow to sacrifice a camel at Buwanah.

The Prophet (peace be upon him) asked: Did the place contain any idol worshipped in pre-Islamic times?

They (the people) said: No.

He asked: Was any pre-Islamic festival observed there?

They replied: No.

The Prophet (peace be upon him) said: Fulfil your vow, for a vow to do an act of disobedience to Allah must not be fulfilled, neither must one do something over which a human being has no control.

Book 21, Number 3308:

Narrated Maymunah, daughter of Kardam:

I went out with my father to see the hajj performed by the Apostle of Allah (peace be upon him). I saw the Apostle of Allah (peace be upon him). I fixed my eyes on him. My father came near him while he was riding his she-camel. He had a whip like the whip of scribes. I heard the bedouin and the people say: The whip, the whip. My father came near him and held his foot. She said: He admitted his Prophethood and stood and listened to him.

He said: Apostle of Allah, I have made a vow that if a son is born to me, I shall slaughter a number of sheep at the end of Buwanah in the dale of hill.

The narrator said: I do not know (for certain) that she said: Fifty (sheep).

The Apostle of Allah (peace be upon him) said: Does it contain any idol?

He said: No. Then he said: Fulfil your vow that you have taken for Allah. He then gathered them (i.e. the sheep) and began to slaughter them. A sheep ran away from them.

He searched for it saying: O Allah, fulfil my vow on my behalf. So he succeeded (in finding it) and slaughtered it.

Book 21, Number 3311:

Narrated Ka'b ibn Malik:

I said: Apostle of Allah, to make my repentance complete I should divest myself of my property as sadaqah (alms) for Allah and His Apostle. The Apostle of Allah (peace be upon him) said: Retain some of your property, for that will be better for you. So he said: I shall retain the portion I have at Khay-bar.

Book 21, Number 3313:

Narrated Ka'b ibn Malik:

Ka'b ibn Malik said to AbuLubabah; or someone else whom Allah wished; or to the Prophet (peace be upon him): To make my repentance complete I should depart from the house of my people in which I fell into sin, and that I should divest myself of all my property as sadaqah (alms). He said: A third (of your property) will be sufficient for you.

Book 21, Number 3315:

Narrated Ka'b ibn Malik:

I said: Apostle of Allah, to make my atonement complete I should divest myself of my all property as sadaqah (alms) for Allah and His apostle. He said: No. I said: The half of it. He said: No. I said: Then a third of it. He said: Yes. I said: I shall retain the portion I have at Khaybar.

Book 21, Number 3316:

Narrated Abdullah ibn Abbas:

The Prophet (peace be upon him) said: If anyone takes a vow but does not name it, its atonement is the same as that for an oath, if anyone takes a vow to do an act of disobedience, its atonement is the same as that for an oath, if anyone takes a vow he is unable to fulfil, its atonement is the same as that for an oath, but if anyone takes a vow he is able to fulfil, he must do so.

Book 22: Commercial Transactions (Kitab Al-Buyu)

Book 22, Number 3320:

Narrated Qays ibn AbuGharazah:

In the time of the Apostle of Allah (peace be upon him) we used to be called brokers, but the Prophet (peace be upon him) came upon us one day, and called us by a better name than that, saying: O company of merchants, unprofitable speech and swearing takes place in business dealings, so mix it with sadaqah (alms).

Book 22, Number 3322:

Narrated Abdullah ibn Abbas:

A man seized his debtor who owed ten dinars to him. He said to him: I swear by Allah, I shall not leave you until you pay off (my debt) to me or bring a surety. The Prophet (peace be upon him) stood as a surety for him.

He then brought as much (money) as he promised. The Prophet (peace be upon him) asked: From where did you acquire this gold? He replied: From a mine. He said: We have no need of it; there is no good in it. Then the Apostle of Allah (peace be upon him) paid (the debt) on his behalf.

Book 22, Number 3325:

Narrated AbuHurayrah:

The Prophet (peace be upon him) said: A time is certainly coming to mankind when only the receiver of usury will remain, and if he does not receive it, some of its vapour will reach him. Ibn Isa said: Some of its dust will reach him.

Book 22, Number 3326:

Narrated One of the Ansar:

Asim ibn Kulayb quoted his father's authority for the following statement by one of the Ansar: We went out with the Apostle of Allah (peace be upon him) to a funeral, and I saw the Apostle of Allah (peace be upon him) at the grave giving this instruction to the grave-digger:

Make it wide on the side of his feet, and make it wide on the side of his head. When he came back, he was received by a man who conveyed an invitation from a woman. So he came (to her), to it food was brought, and he put his hand (i.e. took a morsel in his hand); the people did the same and they ate. Our fathers noticed that the Apostle of Allah (peace be upon him) was moving a morsel around his mouth.

He then said: I find the flesh of a sheep which has been taken without its owner's permission.

The woman sent a message to say: Apostle of Allah, I sent (someone) to an-Naqi' to have a sheep bought for me, but there was none; so I sent (a message) to my neighbour who had bought a sheep, asking him to send it to me for the price (he had paid), but he could not be found. I, therefore, sent (a message) to his wife and she sent it to me.

The Apostle of Allah (peace be upon him) said: Give this food to the prisoners.

Book 22, Number 3327:

Narrated Abdullah ibn Mas'ud:

The Apostle of Allah (peace be upon him) cursed the one who accepted usury, the one who paid it, the witness to it, and the one who recorded it.

Book 22, Number 3328:

Narrated Amr ibn al-Ahwas al-Jushami:

I heard the Apostle of Allah (peace be upon him) say in the Farewell Pilgrimage: "Lo, all claims to usury of the pre-Islamic period have been abolished. You shall have your capital sums, deal not unjustly and you shall not be dealt with unjustly.

Lo, all claims for blood-vengeance belonging to the pre-Islamic period have been abolished. The first of those murdered among us whose blood-vengeance I remit is al-Harith ibn AbdulMuttalib, who suckled among Banu Layth and killed by Hudhayl."

He then said: O Allah, have I conveyed the message? They said: Yes, saying it three times. He then said: O Allah, be witness, saying it three times.

Book 22, Number 3330:

Narrated Suwayd ibn Qays:

I and Makhrafah al-Abdi imported some garments from Hajar, and brought them to Mecca. The Apostle of Allah (peace be upon him) came to us walking, and after he had bargained with us for some trousers, we sold them to him. There was a man who was weighing for payment. The Apostle of Allah (peace be upon him) said to him: Weigh out and give overweight.

Book 22, Number 3331:

Narrated AbuSafwan ibn Umayrah:

(The tradition mentioned above (No. 3330) has also been transmitted by AbuSafwan ibn Umayrah through a different chain of narrators.)

This version has: AbuSafwan said: I came to the Apostle of Allah (peace be upon him) at Mecca before his immigration. He then narrated the rest of the tradition, but he did not mention the words "who was weighing for payment".

Book 22, Number 3334:

Narrated Abdullah ibn Umar:

The Prophet (peace be upon him) said: (The standard) weight is the weight of the people of Mecca, and the (standard) measure is the measure of the people of Medina.

Book 22, Number 3335:

Narrated Samurah:

The Apostle of Allah (peace be upon him) addressed us and said: Is here any one of such and such tribe present? But no one replied.

He again asked: Is here any one of such and such tribe present? But no one replied.

He again asked: Is here any one of such and such tribe?

Then a man stood and said: I am (here), Apostle of Allah.

He said: What prevented you from replying the first two times? I wish to tell you something good.

Your companion has been detained (from entering Paradise) on account of his debt. Then I saw him that he paid off all his debt on his behalf and there remained no one to demand from him anything.

Book 22, Number 3336:

Narrated AbuMusa al-Ash'ari:

The Prophet (peace be upon him) said: After the grave sins which Allah has prohibited the greatest sin is that a man dies while he has debt due from him and does not leave anything to pay it off, and meets Him with it.

Book 22, Number 3337:

Narrated Jabir ibn Abdullah:

The Apostle of Allah (peace be upon him) would not say funeral prayer over a person who died while the debt was due from him. A dead Muslim was brought to him and he asked: Is there any debt due from him? They (the people) said: Yes, two dirhams. He said: Pray yourselves over your companion.

Then AbuQatadah al-Ansari said: I shall pay them, Apostle of Allah. The Apostle of Allah (peace be upon him) then prayed over him.

When Allah granted conquests to the Apostle of Allah (peace be upon him), he said: I am nearer to every believer than himself, so if anyone (dies and) leaves a debt, I shall be responsible for paying it; and if anyone leaves property, it goes to his heirs.

Book 22, Number 3341:

Narrated Jabir ibn Abdullah:

The Prophet (peace be upon him) owed me a debt and gave me something extra when he paid it.

Book 22, Number 3343:

Narrated Ubadah ibn as-Samit:

The Apostle of Allah (peace be upon him) said: Gold is to be paid for with gold, raw and coined, silver with silver, raw and coined (in equal weight), wheat with wheat in equal measure, barley with barley in equal measure, dates with dates in equal measure, salt by salt with equal measure; if anyone gives more or asks more, he has dealt in usury. But there is no harm in selling gold for silver and silver (for gold), in unequal weight, payment being made on the spot. Do not sell them if they are to be paid for later. There is no harm in selling wheat for barley and barley (for wheat) in unequal measure, payment being made on the spot. If the payment is to be made later, then do not sell them.

Book 22, Number 3345:

Narrated Fudalah ibn Ubayd:

The Prophet (peace be upon him) was brought a necklace in which there were gold and pearls.

(The narrators AbuBakr and (Ahmad) Ibn Mani' said: The pearls were set with gold in it, and a man bought it for nine or seven dinars.)

The Prophet (peace be upon him) said: (It must not be sold) till the contents are considered separately. The narrator said: He returned it till the contents were considered separately. The narrator Ibn Asa said: By this I intended trade.

Book 22, Number 3348:

Narrated Abdullah ibn Umar:

I used to sell camels at al-Baqi for dinars and take dirhams for them, and sell for dirhams and take dinars for them. I would take these for these and give these for these. I went to the Apostle of Allah (peace be upon him) who was in the house of Hafsah. I said: Apostle of Allah , take it easy, I shall ask you (a question): I sell camels at al-Baqi'. I sell (them) for dinars and take dirhams and I sell for dirhams and take dinars. I take these for these, and give these for these. The Apostle of Allah (peace be upon him) then said: There is no harm in taking them at the current rate so long as you do not separate leaving something to be settled.

Book 22, Number 3350:

Narrated Samurah (ibn Jundub):

The Prophet (peace be upon him) forbade selling animals for animals when payment was to be made at a later date.

Book 22, Number 3351:

Narrated Abdullah ibn Amr ibn al-'As:

The Apostle of Allah (peace be upon him) commanded him to equip an army, but the camels were insufficient. So he commanded him to keep back the young camels of sadaqah, and he was taking a camel to be replaced by two when the camels of sadaqah came.

Book 22, Number 3353:

Narrated Sa'd ibn AbuWaqqas:

Zayd AbuAyyash asked Sa'd ibn AbuWaqqas about the sale of the soft and white kind of wheat for barley. Sa'd said: Which of them is better? He replied: Soft and white kind of wheat. So he forbade him from it and said: I heard the Apostle of Allah (peace be upon him) say, when he was asked about buying dry dates for fresh. The Apostle of Allah (peace be upon him) said: Are fresh dates diminished when they become dry? The (the people) replied: Yes. So the Apostle of Allah (peace be upon him) forbade that.

Book 22, Number 3354:

Narrated Sa'd ibn AbuWaqqas:

The Apostle of Allah (peace be upon him) forbade to sell fresh dates for dry dates when payment is made at a later date.

Book 22, Number 3363:

Narrated AbuHurayrah:

The Apostle of Allah (peace be upon him) forbade to sell spoils of war till they are appointed, and to sell palm trees till they are safe from every blight, and a man praying without tying belt.

Book 22, Number 3365:

Narrated Anas ibn Malik:

The Prophet (peace be upon him) forbade the sale of grapes till they became black and the sale of grain till it had become hard.

Book 22, Number 3366:

Narrated Zayd ibn Thabit:

Yunus said: I asked AbuzZinad about the sale of fruits before they were clearly in good condition, and what was said about it.

He replied: Urwah ibn az-Zubayr reports a tradition from Sahl ibn AbuHathmah on the authority of Zayd ibn Thabit who said: The people used to sell fruits before they were clearly in good condition. When the people cut off the fruits, and were demanded to pay the price, the buyer said: The fruits have been smitten by duman, qusham and murad fruit diseases on which they used to dispute. When their disputes which were brought to the Prophet (peace be upon him) increased, the Apostle of Allah (peace be upon him) said to them as an advice: No, do not sell fruits till they are in good condition, due to a large number of their disputes and differences.

Book 22, Number 3367:

Narrated Jabir ibn Abdullah:

The Prophet (peace be upon him) forbade the sale of fruits till they were clearly in good condition , and (ordered that) they should not be sold but for dinar or dirham except Araya.

Book 22, Number 3368:

Narrated Jabir ibn Abdullah:

The Prophet (peace be upon him) forbade selling fruits years ahead, and commanded that unforeseen loss be remitted in respect of what is affected by blight.

Book 22, Number 3376:

Narrated Ali ibn AbuTalib:

A time is certainly coming to mankind when people will bite each other and a rich man will hold fast, what he has in his possession (i.e. his property), though he was not commanded for that. Allah, Most High, said: "And do not forget liberality between yourselves." The men who are forced will contract sale while the Prophet (peace be upon him) forbade forced contract, one which involves some uncertainty, and the sale of fruit before it is ripe.

Book 22, Number 3377:

Narrated AbuHurayrah:

The Apostle of Allah (peace be upon him) having said: Allah, Most High, says: "I make a third with two partners as long as one of them does not cheat the other, but when he cheats him, I depart from them."

Book 22, Number 3378:

Narrated Urwah ibn AbulJa'd al-Bariqi:

The Prophet (peace be upon him) gave him a dinar to buy a sacrificial animal or a sheep. He bought two sheep, sold one of them for a dinar, and brought him a sheep and dinar. So he invoked a blessing on him in his business dealing, and he was such that if had he bought dust he would have made a profit from it.

Book 22, Number 3380:

Narrated Hakim ibn Hizam:

The Apostle of Allah (peace be upon him) sent with him a dinar to buy a sacrificial animal for him. He bought a sheep for a dinar, sold it for two and then returned and bought a sacrificial animal for a dinar for him and brought the (extra) dinar to the Prophet (peace be upon him). The Prophet (peace be upon him) gave it as alms (sadaqah) and invoked blessing on him in his trading.

Book 22, Number 3382:

Narrated Abdullah ibn Mas'ud:

I Ammar, and Sa'd became partners in what we would receive on the day of Badr. Sa'd then brought two prisoners, but I and Ammar did not bring anything.

Book 22, Number 3383:

Narrated Ibn Abbad:

Amr ibn Dinar said: I heard Ibn Umar say: We did not see any harm in sharecropping till I heard Rafi' ibn Khadij say: The Apostle of Allah (peace be upon him) has forbidden it. So I mentioned it to Tawus. He said: Ibn Abbas told me that the Apostle of Allah (peace be upon him) had not forbidden it, but said: It is better for one of you to lend to his brother than to take a prescribed sum from him.

Book 22, Number 3384:

Narrated Zayd ibn Thabit:

Zayd ibn Thabit said: May Allah forgive Rafi' ibn Khadij. I swear by Allah, I have more knowledge of Hadith than him. Two persons of the Ansar (according to the version of Musaddad) came to him who were disputing with each other. The Apostle of Allah (peace be upon him) said: If this is your position, then do not lease the agricultural land. The version of Musaddad has: So he (Rafi' ibn Khadij) heard his statement: Do not lease agricultural lands.

Book 22, Number 3385:

Narrated Sa'd:

We used to lease land for what grew by the streamlets and for what was watered from them. The Apostle of Allah (peace be upon him) forbade us to do that, and commanded us to lease if for gold or silver.

Book 22, Number 3387:

Narrated Rafi' ibn Khadij:

Hanzalah ibn Qays said that he asked Rafi' ibn Khadij about the lease of land. He replied: The Apostle of Allah (peace be upon him) forbade the leasing of land. I asked: (Did he forbid) for gold and silver (i.e. dinars and dirhams)? He replied: If it is against gold and silver, then there is no harm in it.

Book 22, Number 3391:

Narrated Rafi' ibn Khadij:

AbuRafi' came to us from the Apostle of Allah (peace be upon him) said: The Apostle of Allah (peace be upon him) forbade us from a work which benefited us; but obedience to Allah and His Apostle (peace be upon him) is more beneficial to us. He forbade that one of us cultivates land except the one which he owns or the land which a man lends him (to cultivate).

Book 22, Number 3391a:

Narrated Rafi' ibn Khadij:

Usayd ibn Zubayr said: Rafi' ibn Khadij came to us and said: The Apostle of Allah (peace be upon him) forbids you from a work which is beneficial to you; and obedience to Allah and His Prophet (peace be upon him) is more beneficial to you. The Apostle of Allah (peace be upon him) forbids you from renting land for a share of its produce and he said: If anyone is not in need of his land he should lend it to his brother or leave it.

Book 22, Number 3393:

Narrated Rafi' ibn Khadij:

AbuJa'far al-Khatmi said: My uncle sent me and his slave to Sa'id ibn al-Musayyab. We said to him, there is something which has reached us about sharecropping. He replied: Ibn Umar did not see any harm in it until a tradition reached him from Rafi' ibn Khadij. He then came to him and Rafi' told him that the Apostle of Allah (peace be upon him) came to Banu Harithah and saw crop in the land of Zuhayr. He said: What an excellent crop of Zuhayr is! They said: It does not belong to Zuhayr. He asked: Is this not the land of Zuhayr? They said: Yes, but the crop belongs to so-and-so. He said: Take your crop and give him the wages. Rafi' said: We took our crop and gave him the wages. Sa'id (ibn al-Musayyab) said: Lend your brother or employ him for dirhams.

Book 22, Number 3394:

Narrated Rafi' ibn Khadij:

The Apostle of Allah (peace be upon him) forbade muhaqalah and muzabanah. Those who cultivate land are three: a man who has (his own) land and he tills it: a man who has been lent land and he tills the one lent to him; a man who employs another man to till land against gold (dinars) or silver (dirhams).

Book 22, Number 3395:

Narrated Rafi' ibn Khadij:

Rafi' had cultivated a land. The Prophet (peace be upon him) passed him when he was watering it. So he asked him: To whom does the crop belong, and to whom does the land belong? He replied: The crop is mine for my seed and labour. The half (of the crop) is mine and the half for so-and-so. He said: You conducted usurious transaction. Return the land to its owner and take your wages and cost.

Book 22, Number 3396:

Narrated Rafi' ibn Khadij:

The Prophet (peace be upon him) said: If anyone sows in other people's land without their permission, he has no right to any of the crop, but he may have what it cost him.

Book 22, Number 3406:

Narrated Aisha, Ummul Mu'minin:

The Prophet (peace be upon him) used to send Abdullah ibn Rawahah (to Khaybar), and he would assess the amount of dates when they began to ripen before they were eaten (by the Jews). He would then give choice to the Jews that they have them (on their possession) by that assessment or could assign to them (Muslims) by that assignment, so that the (amount of) zakat could be calculated before the fruit became eatable and distributed (among the people).

Book 22, Number 3407:

Narrated Jabir ibn Abdullah:

When Allah bestowed Khaybar on His Prophet (peace be upon him) as fay' (as a result of conquest without fighting), the Apostle of Allah (peace be upon him) allowed (them) to remain there as they were before, and apportioned it between him and them. He then sent Abdullah ibn Rawahah who assessed (the amount of dates) upon them.

Book 22, Number 3408:

Narrated Jabir ibn Abdullah:

Ibn Rawahah assessed them (the amount of dates) at forty thousand wasqs, and when Ibn Rawahah gave them option, the Jews took the fruits in their possession and twenty thousand wasqs of dates were due from them.

Book 23: Wages (Kitab Al-Ijarah)

Book 23, Number 3409:

Narrated Ubaydah ibn as-Samit:

I taught some persons of the people of Suffah writing and the Qur'an. A man of them presented to me a bow. I said: It cannot be reckoned property; may I shoot with it in Allah's path? I must come to the Apostle of of Allah (peace be upon him) and ask him (about it). So I came to him and said : Apostle of Allah (peace be upon him), one of those whom I have been teaching writing and the Qur'an has presented me a bow, and as it cannot be reckoned property, may I shoot with it in Allah's path? He said: If you want to have a necklace of fire on you, accept it.

Book 23, Number 3413:

Narrated Alaqah ibn Sahar at-Tamimi:

Alaqah passed by a clan (of the Arab) who came to him and said: You have brought what is good from this man. Then they brought a lunatic in chains. He recited Surat al-Fatihah over him three days, morning and evening. When he finished, he collected his saliva and then spat it out, (he felt relief) as if he were set free from a bond. They gave him something (as wages). He then came to the Prophet (peace be upon him) and mentioned it to him. The Apostle of Allah (peace be upon him) said: Accept it, for by my life, some accept it for a worthless charm, but you have done so far a genuine one.

Book 23, Number 3414:

Narrated Rafi' ibn Khadij:

The Prophet (peace be upon him) said: The earnings of a cupper are impure, the price paid for a dog is impure, and the hire paid to a prostitute is impure.

Book 23, Number 3415:

Narrated Muhayyisah ibn Ka'b:

Muhayyisah asked permission of the Apostle of Allah (peace be upon him) regarding hire of the cupper, but he forbade him. He kept on asking his permission, and at last he said to him: Feed your watering camel with it and feed your slave with it.

Book 23, Number 3419:

Narrated Rafi' ibn Rifa'ah:

Tariq ibn AbdurRahman al-Qarashi said: Rafi' ibn Rifa'ah came to a meeting of the Ansar and said: The Prophet of Allah (peace be upon him) forbade us (from some things) today, and he mentioned some things. He forbade the earning of a slave-girl except what she earned with her hand. He indicated (some things) with his fingers such as baking, spinning, and ginning.

Book 23, Number 3421:

Narrated AbuMas'ud:

The Prophet (peace be upon him) forbade the price paid for a dog, the hire paid to a prostitute, and the gift given to a soothsayer.

Book 23, Number 3422:

Narrated Abdullah ibn Umar:

The Apostle of Allah (peace be upon him) forbade (taking hire for) a stallion's covering.

Book 23, Number 3423:

Narrated Umar ibn al-Khattab:

AbuMajidah said: I cut the ear of a boy, or he cut my ear (the narrator is doubtful). AbuBakr then came to us to perform hajj and we got together with him. But he referred us to Umar ibn al-Khattab. Umar (ibn al-Khattab) said: This reached the extent of retaliation. Call a cupper to me so that he may retaliate. When the cupper was called, he (Umar) said: I heard the Apostle of Allah (peace be upon him) say: I gave a boy to my maternal aunt, and I hope that she will be blessed in respect of him. I said to her: Do not entrust him to a supper, nor to a goldsmith, nor to a butcher.

Book 23, Number 3428:

Narrated Jabir ibn Abdullah:

The Prophet (peace be upon him) said: If anyone buys a slave who possesses property, his property belongs to the seller unless the buyer makes a proviso.

Book 23, Number 3433:

Narrated Anas ibn Malik:

The Prophet (peace be upon him) said: A townsman must not sell for a man from the desert, even if he is his brother or father.

Book 23, Number 3434:

Narrated Talhah ibn Ubaydullah:

Salim al-Makki said that a bedouin told him that he brought a milch she-camel in the time of the Apostle of Allah (peace be upon him). He alighted with Talhah ibn Ubaydullah (and wanted to sell his milch animal to him). He said: The Prophet (peace be upon him) forbade a townsman to sell for a man from the desert. But go to the market and see who buys from you. consult me thereafter, and then I shall ask you (to sell) or forbid you.

Book 23, Number 3437:

Narrated Jabir ibn Abdullah:

The Prophet (peace be upon him) forbade payment for cat.

Book 23, Number 3439:

Narrated Abdullah ibn Umar:

The Prophet (peace be upon him) said: If anyone buys a sheep whose udders have been tied up, he has option for three days (for decision). If he returns it, he should return with it wheat equal to its milk or double of it.

Book 23, Number 3442:

Narrated Abdullah ibn Mas'ud:

The Apostle of Allah (peace be upon him) forbade to break the coins of the Muslims current among them except for some defect.

Book 23, Number 3443:

Narrated AbuHurayrah:

A man came and said: Apostle of Allah, fix prices. He said: (No), but I shall pray. Again the man came and said: Apostle of Allah, fix prices. He said: It is but Allah Who makes the prices low and

high. I hope that when I meet Allah, none of you has any claim on me for doing wrong regarding blood or property.

Book 23, Number 3444:

Narrated Anas ibn Malik:

The people said: Apostle of Allah , prices have shot up, so fix prices for us. Thereupon the Apostle of Allah (peace be upon him) said: Allah is the one Who fixes prices, Who withholds, gives lavishly and provides, and I hope that when I meet Allah, none of you will have any claim on me for an in-justice regarding blood or property.

Book 23, Number 3449:

Narrated Abdullah ibn Amr ibn al-'As:

The Prophet (peace be upon him) said: Both parties in a business transaction have a right to annul it so long as they have not separated unless it is a bargain with the option to annul is attached to it; and it is not permissible for one of them to separate from the other for fear that one may demand that the bargain be rescinded.

Book 23, Number 3450:

Narrated AbuBarzah:

AbulWadi', Abbad ibn Nasib said: We fought one of our battle, and encamped at a certain place. One of our companions sold a horse for a slave. After that they remained there for the rest of day and night. When the next morning came, they prepared themselves for departure. The buyer of the horse began to saddle it, but the seller was ashamed (of the transaction). He went to the man (buyer) and asked him to annul the transaction. The man refused to hand it over (the horse) to him.

He said: AbuBarzah, the companion of the Prophet (peace be upon him), is to decide between me and you. They went to AbuBarzah in the corner of the army. They related this story to him.

He said: Do you agree that I make a decision between you on the basis of the decision of the Apostle of Allah (peace be upon him)?

The Apostle of Allah (peace be upon him) said: Both parties in a business transaction have an op-tion (right) to annul it so long as they have not separated.

Hisham to Hassan said that Jamil said in his version: "I do not think that you separated."

Book 23, Number 3451:

Narrated AbuHurayrah:

When AbuZur'ah made a business transaction with a man, he gave him the right of option. He then would tell him: Give me the right of option (to annul the bargain). He said: I heard AbuHurayrah say: The Apostle of Allah (peace be upon him) said: Two people must separate only by mutual consent.

Book 23, Number 3453:

Narrated AbuHurayrah:

The Prophet (peace be upon him) said: If anyone rescinds a sale with a Muslim, Allah will cancel his slip, on the Day of Resurrection.

Book 23, Number 3454:

Narrated AbuHurayrah:

The Prophet (peace be upon him) said: If anyone makes two transactions combined in one bargain, he should have the lesser of the two or it will involve usury.

Book 23, Number 3455:

Narrated Abdullah ibn Umar:

I heard the Apostle of Allah, (peace be upon him) say: When you enter into the inah transaction, hold the tails of oxen, are pleased with agriculture, and give up conducting jihad (struggle in the way of Allah). Allah will make disgrace prevail over you, and will not withdraw it until you return to your original religion.

Book 23, Number 3459:

Narrated Abdullah ibn AbuAwfa ibn AbuAwfa al-Aslami:

We made a journey to Syria on an expedition along with the Apostle of Allah (peace be upon him). The Nabateans of Syria came to us and we paid in advance to them (in a salam contract) in wheat and olive oil at a specified rate and for a specified time. He asked (by the people): you might have contracted with him who had these things in his possession? He replied: We did not ask them.

Book 23, Number 3460:

Narrated Abdullah ibn Umar:

A man paid in advance for a palm-tree. It did not bear fruit that year. They brought their case for decision to the Prophet (peace be upon him). He said: for which do you make his property lawful? He then said: Do not pay in advance for a palm-tree till they (the fruits) were clearly in good condition.

Book 23, Number 3461:

Narrated AbuSa'id al-Khudri:

The Prophet (peace be upon him) said: If anyone pays in advance he must not transfer it to someone else before he receives it.

Book 23, Number 3470:

Narrated A man:

A man from the immigrants of the Companions of the Prophet (peace be upon him) said: I participated in battle three times along with the Prophet (peace be upon him). I heard him say: Muslims have common share in three (things). grass, water and fire.

Book 23, Number 3471:

Narrated Iyas ibn Abd:

The Apostle of Allah (peace be upon him) forbade the sale of excess water.

Book 23, Number 3472:

Narrated Jabir ibn Abdullah:

The Prophet (peace be upon him) forbade payment for dog and cat.

Book 23, Number 3475:

Narrated Abdullah ibn Abbas:

The Apostle of Allah (peace be upon him) forbade the price paid for a dog; if someone comes to ask for the price of a dog, fill his hand-palm with dust.

Book 23, Number 3477:

Narrated AbuHurayrah:

The Prophet (peace be upon him) said: The price paid for a dog, the price given to a soothsayer, and the hire paid to a prostitute are not lawful.

Book 23, Number 3482:

Narrated Al-Mughirah ibn Shu'bah:

The Prophet (peace be upon him) said: He who sold wine should shear the flesh of swine.

Book 23, Number 3488:

Narrated Abdullah ibn Umar:

The Apostle of Allah (peace be upon him) forbade to sell grain which one buys by measurement until one receives it in full.

Book 23, Number 3492:

Narrated Zayd ibn Thabit:

Ibn Umar said: I bought olive oil in the market. When I became its owner, a man met me and offered good profit for it. I intended to settle the bargain with him, but a man caught hold of my hand from behind. When I turned I found that he was Zayd ibn Thabit. He said: Do not sell it on the spot where you have bought it until you take it to your house, for the Apostle of Allah (peace be upon him) forbade to sell the goods where they are bought until the tradesmen take them to their houses.

Book 23, Number 3494:

Narrated Anas ibn Malik:

During the time of the Apostle of Allah (peace be upon him) a man used to buy (goods), and he was weak in his intellect. His people came to the Prophet of Allah (peace be upon him) and said: Prophet of Allah, stop so-and-so (to make a bargain) for he buys (goods), but he is weak in his intellect. So the Prophet (peace be upon him) called on him and forbade him to make a bargain. He said: Prophet of Allah, I cannot keep away myself from business transactions. Thereupon the Apostle of Allah (peace be upon him) said: If you cannot give up making a bargain , then say: Take , and give, and there is no attempt to deceive.

Book 23, Number 3495:

Narrated Abdullah ibn Amr ibn al-'As:

The Apostle of Allah (peace be upon him) forbade the type of transactions in which earnest money was paid. Malik said: This means, as we think--Allah better knows-that a man buys a slave or hires an animal, and he says: I give you a dinar on condition that if I give up the transaction or hire, what I gave you is yours.

Book 23, Number 3496:

Narrated Hakim ibn Hizam:

Hakim asked (the Prophet): Apostle of Allah, a man comes to me and wants me to sell him something which is not in my possession. Should I buy it for him from the market? He replied: Do not sell what you do not possess.

Book 23, Number 3499:

Narrated Uqbah ibn Amir:

The Prophet (peace be upon him) said: The contractual obligation of a slave is three days.

Book 23, Number 3501:

Narrated Aisha, Ummul Mu'minin:

The Apostle of Allah (peace be upon him) said: Profit follows responsibility.

Book 23, Number 3502:

Narrated Aisha, Ummul Mu'minin:

Makhlad ibn Khufaf al-Ghifari said: I and some people were partners in a slave. I employed him on some work in the absence of one of the partners. He got earnings for me. He disputed me and the case of his claim to his share in the earnings to a judge, who ordered me to return the earnings (i.e. his share) to him. I then came to Urwah ibn az-Zubayr, and related the matter to him. Urwah then came to him and narrated to him a tradition from the Apostle of Allah (peace be upon him) on the authority of Aisha: Profit follows responsibility.

Book 23, Number 3503:

Narrated Aisha, Ummul Mu'minin:

A man bought a slave, and he remained with him as long as Allah wished him to remain. He then found defect in him. He brought his dispute with him to the Prophet (peace be upon him) and he returned him to him. The man said: Apostle of Allah, my slave earned some wages. The Apostle of Allah (peace be upon him) then said: Profit follows responsibility.

Book 23, Number 3504:

Narrated Abdullah ibn Mas'ud:

Muhammad ibn al-Ash'ath said: Al-Ash'ath bought slaves of booty from Abdullah ibn Mas'ud for twenty thousand (dirhams. Abdullah asked him for payment of their price. He said: I bought them for ten thousand (dirhams). Abdullah said: Appoint a man who may adjudicate between me and you. Al-Ash'ath said: (I appoint) you between me and yourself. Abdullah said: I heard the Apostle of Allah

(peace be upon him) say: If both parties in a business transaction differ (on the price of an article), and they have witness between them, the statement of the owner of the article will be accepted (as correct) or they may annul the transaction.

Book 23, Number 3508:

Narrated AbuHurayrah:

The Prophet (peace be upon him) said: When land has been divided and boundaries have been set up, there is no right of pre-emption in it.

Book 23, Number 3510:

Narrated Samurah:

The Prophet (peace be upon him) said: A neighbour has the best claim to the house or land of the neighbour.

Book 23, Number 3511:

Narrated Jabir ibn Abdullah:

The Prophet (peace be upon him) said: The neighbour is most entitled to the right of pre-emption, and he should wait for its exercise even if he is absent, when the two properties have one road.

Book 23, Number 3513:

Narrated AbuBakr ibn AbdurRahman ibn al-Harith ibn Hisham:

The Prophet (peace be upon him) said: If a man sells (his) property and the man who buys it becomes insolvent, and the seller does not receive the price of the property he had sold, but finds his very property with him (i.e. the buyer), he is more entitled to it (than others). If the buyer dies, then the owner of the property is equal to the creditors.

Book 23, Number 3515:

Narrated AbuHurayrah:

A similar tradition (to the No. 3513) has been transmitted by AbuHurayrah from the Prophet (peace be upon him).

This version has: If he paid something from its price, then he will be equal to the creditors in the remaining price. If a man dies and he has the very property of a man (i.e. seller), he is equal to the creditors whether he (the buyer) pays him (the price) or not.

Book 23, Number 3516:

Narrated AbuHurayrah:

Umar ibn Khaldah said: We came to AbuHurayrah who had become insolvent. He said: I shall decide between you on the basis of the decision of the Apostle of Allah (peace be upon him): If anyone becomes insolvent or dies and the man (the seller) finds his very property with him, he is more entitled to it (than others).

Book 23, Number 3517:

Narrated Amir ash-Sha'bi:

The Prophet (peace be upon him) said: If anyone finds an animal whose owners were helpless to provide fodder to it and so they turned it out (of their house), and he took it and looked after it, it will belong to him.

Book 23, Number 3518:

Narrated ash-Sha'bi:

The Prophet (peace be upon him) said: If anyone leaves an animal at a place of perishing and another man brings it to life, it belongs to him who brings it to life.

Book 23, Number 3520:

Narrated Umar ibn al-Khattab:

reported the Prophet (peace be upon him) as saying: There are people from the servants of Allah who are neither prophets nor martyrs; the prophets and martyrs will envy them on the Day of Resurrection for their rank from Allah, the Most High.

They (the people) asked: Tell us, Apostle of Allah, who are they? He replied: They are people who love one another for the spirit of Allah (i.e. the Qur'an), without having any mutual kinship and giving property to one. I swear by Allah, their faces will glow and they will be (sitting) in (pulpits of) light. They will have no fear (on the Day) when the people will have fear, and they will not grieve when the people will grieve.

He then recited the following Qur'anic verse: "Behold! Verily for the friends of Allah there is no fear, nor shall they grieve."

Book 23, Number 3521:

Narrated Aisha, Ummul Mu'minin:

The aunt of Umarah ibn Umayr asked Aisha: I have an orphan in my guardianship. May I enjoy from his property? She said: The Apostle of Allah (peace be upon him) said: The pleasantest things a man enjoys come from what he earns, and his child comes from what he earns.

Book 23, Number 3522:

Narrated Aisha, Ummul Mu'minin:

The Prophet (peace be upon him) Said: The children of a man come from what he earns, rather they are his pleasantest earning; so enjoy from their property.

Book 23, Number 3523:

Narrated Abdullah ibn Amr ibn al-'As:

A man came to the Prophet (peace be upon him) and said: Apostle of Allah, I have property and children, and my father finishes my property. He replied; You and your property belong to your father; your children come from the pleasantest of what you earn; so enjoy from the earning of your children.

Book 23, Number 3524:

Narrated Samurah ibn Jundub:

The Prophet (peace be upon him) said: If anyone finds his very property with a man, he is more entitled to it (than anyone else), and the buyer should pursue the one who sold it.

Book 23, Number 3527:

Narrated Yusuf ibn Malik al-Makki:

I used to write (the account of) the expenditure incurred on orphans who were under the guardianship of so-and-so. They cheated him by one thousand dirhams and he paid these (this amount) to them. I then got double the property which they deserved. I said (to the man: Take one thousand (dirhams) which they have taken from you (by cheating). He said: No, my father has told me that he heard the Apostle of Allah (peace be upon him) say: Pay the deposit to him who deposited it with you, and do not betray him who betrays you.

Book 23, Number 3528:

Narrated AbuHurayrah:

The Prophet (peace be upon him) said: Pay the deposit to him who deposited it with you, and do not betray him who betrayed you.

Book 23, Number 3530:

Narrated AbuHurayrah:

The Prophet (peace be upon him) said: I swear by Allah, I shall not accept gift from anyone after this day except from an immigrant Qarashi, an Ansari a Dawsi or a Thaqafi.

Book 23, Number 3532:

Narrated Abdullah Ibn Umar ; Abdullah Ibn Abbas:

The Prophet (peace be upon him) said: It is not lawful for a man to make a donation or give a gift and then take it back, except a father regarding what he gives his child. One who gives a gift and then takes it back is like a dog which eats and vomits when it is full, then returns to its vomit.

Book 23, Number 3533:

Narrated Abdullah ibn Amr ibn al-'As:

The Prophet (peace be upon him) said: The similitude of the one who takes back what he gifted is like that of a dog which vomits and then it eats vomit. When a donor seeks to take back (his gift), it should be made known and he informed why he sought to take it back. Then whatever he donated should be returned to him.

Book 23, Number 3534:

Narrated AbuUmamah:

The Prophet (peace be upon him) said: If anyone intercedes for his brother and he presents a gift to him for it and he accepts it, he approaches a great door of the doors of usury.

Book 23, Number 3537:

Narrated An-Nu'man ibn Bashir:

The Prophet (peace be upon him) said: Act equally between your children; Act equally between your sons.

Book 23, Number 3540:

Narrated Abdullah ibn Amr ibn al-'As:

The Prophet (peace be upon him) said: It is not permissible for a woman to present a gift (from her husband's property) except with the permission of her husband.

Book 23, Number 3544:

Narrated Jabir ibn Abdullah:

The Prophet (peace be upon him) said: If anyone is given life-tenancy, it belongs to him and to his descendants. His descendants who inherit him will inherit from it.

Book 23, Number 3549:

Narrated Jabir ibn Abdullah:

The Prophet (peace be upon him) said: Do not give property to go to the survivor and do not give life-tenancy. If anyone is given something to the survivor or given life-tenancy, it goes to his heirs.

Book 23, Number 3550:

Narrated Jabir ibn Abdullah:

The Apostle of Allah (peace be upon him) decided a case of a woman from the Ansar to whom an orchard of date-palms was given by her son. She then died. Her son said: I gave it to her for her life, and she has brothers. Thereupon the Apostle of Allah (peace be upon him) said: It belongs to her during her life and after death. He then said: I gave a sadaqah (charity to her. He replied: It is more unexpected from you.

Book 23, Number 3551:

Narrated Jabir ibn Abdullah:

The Prophet (peace be upon him) said: Life-tenancy is lawful for the one to whom it is given and donation of property to go to the survivor is lawful to whom it is given.

Book 23, Number 3552:

Narrated Zayd ibn Thabit:

The Prophet (peace be upon him) said: If anyone gives something in life-tenancy, it belongs to the one to whom it is given, in his life and after his death; and do not give property to go to the survivor, for if anyone gives something to to to the survivor, it belongs to him.

Book 23, Number 3555:

Narrated Samurah:

The Prophet (peace be upon him) said: The hand which takes is responsible till it pays. Then Al-Hasan forgot and said: (If you give something on loan to a man), he is your depositor; there is no compensation (for it) on him.

Book 23, Number 3555a:

Narrated Safwan ibn Umayyah:

The Apostle of Allah (peace be upon him) borrowed coats of mail from him on the day of (the battle of) Hunayn. He asked: Are you taking them by force, Muhammad? He replied: No, it is a loan with a guarantee of their return.

Book 23, Number 3556:

Narrated Some people:

AbdulAziz ibn Rufay' narrated on the authority of some people from the descendants of Abdullah ibn Safwan who reported the Apostle of Allah (peace be upon him) as saying: Have you weapons, Safwan? He asked: On loan or by force? He replied: No, but on loan. So he lent him coats of mail numbering between thirty and forty! The Apostle of Allah (peace be upon him) fought the battle of Hunayn. When the polytheists were defeated, the coats of mail of Safwan were collected. Some of them were lost. The Apostle of Allah (peace be upon him) said to Safwan: We have lost some coats of mail from your coats of mail. Should we pay compensation to you? He replied: No, Apostle of Allah, for I have in my heart today what I did not have that day.

Book 23, Number 3558:

Narrated AbuUmamah:

I heard the Apostle of Allah (peace be upon him) Said: Allah , Most Exalted, has appointed for everyone who has a right what is due to him, and no will be made to an heir, and a woman should not spend anything from her house except with the permission of her husband. He was asked: Even foodgrain, Apostle of Allah? He replied: That is the best of our property. He then said: A loan must be paid back, a she-camel lent for a time for milking must be returned, a debt must be discharged, one who stands surety is held responsible.

Book 23, Number 3559:

Narrated Ya'la ibn Umayyah:

The Apostle of Allah (peace be upon him) said to me: When my messengers come to you, give them thirty coats of mail, and thirty camels. I asked: Apostle of Allah, is it a loan with a guarantee of its return, or a loan to be paid back? He replied : It is a loan to be paid back.

Book 23, Number 3561:

Narrated Aisha, Ummul Mu'minin:

I saw no one cooking food like Safiyyah. She cooked food for the Apostle of Allah (peace be upon him) and sent it. I became angry and broke the vessel. I then asked: Apostle of Allah, what is the atonement for what I have done? He replied: A vessel like (this) vessel and food like (this) food.

Book 23, Number 3562:

Narrated Muhayyisah:

The she-camel of Bara' ibn Azib entered the garden of a man and did damage to it. The Apostle of Allah (peace be upon him) gave decision that the owners of properties are responsible for guarding them by day, and the owners of animals are responsible for guarding them by night.

Book 23, Number 3563:

Narrated Al-Bara' ibn Azib:

Al-Bara' had a she-camel which was accustomed to graze the standing crop belonging to the people. She entered a garden and did damage to it. The Apostle of Allah (peace be upon him) was in-formed about it.

So he gave decision that the owners of gardens are responsible for guarding them by day, and the owners of the animals are responsible for guarding them by night. Any damage done by animals during the night is a responsibility lying on their owners.

Book 24: The Office of the Judge (Kitab Al-Aqdiyah)

Book 24, Number 3564:

Narrated AbuHurayrah:

The Prophet (peace be upon him) said: He who has been appointed a judge has been killed without a knife.

Book 24, Number 3565:

Narrated AbuHurayrah:

The Prophet (peace be upon him) said: He who has been appointed a judge among the people has been killed without a knife.

Book 24, Number 3566:

Narrated Buraydah ibn al-Hasib:

The Prophet (peace be upon him) said: Judges are of three types, one of whom will go to Paradise and two to Hell. The one who will go to Paradise is a man who knows what is right and gives judgment accordingly; but a man who knows what is right and acts tyrannically in his judgment will go to Hell; and a man who gives judgment for people when he is ignorant will go to Hell.

Book 24, Number 3568:

Narrated AbuHurayrah:

The Prophet (peace be upon him) said: If anyone seeks the office of judge among Muslims till he gets it and his justice prevails over his tyranny, he will go to Paradise; but the man whose tyranny prevails over his justice will go to Hell.

Book 24, Number 3570:

Narrated AbuMas'ud al-Ansari:

AbdurRahman ibn Bishr al-Ansari al-Azraq said: Two men from the locality of Kindah came while AbuMas'ud al-Ansari was sitting n a circle. They said: Is there any man who decides between us. A man from the circle said: I, AbuMas'ud took a handful of pebbles and threw at him, saying: Hush! It is disapproved to make haste in decision.

Book 24, Number 3571:

Narrated Anas ibn Malik:

The Prophet (peace be upon him) said: If anyone desires the office of Judge and seeks help for it, he will be left to his own devices; if anyone does not desire it, nor does he seek help for it, Allah will send down an angel who will direct him aright.

Book 24, Number 3573:

Narrated Abdullah ibn Amr ibn al-'As:

The Apostle of Allah (peace be upon him) cursed the one who bribes and the one who takes bribe.

Book 24, Number 3574:

Narrated Adi ibn Umayrah al-Kindi:

The Prophet (peace be upon him) said: O people, if any of you is put in an administrative post on our behalf and conceals from us a needle or more, he is acting unfaithfully, and will bring it on the Day of Resurrection. A black man from the Ansar, as if I am seeing him, stood and said: Apostle of Allah, take back from me my post. He asked: What is that? He replied: I heard you say such and such. He said: And I say that. If we appoint anyone to an office, he must bring what is connected with it, both little and much. What he is given, he may take, and he must refrain from what is kept away from him.

Book 24, Number 3575:

Narrated Ali ibn AbuTalib:

The Apostle of Allah (peace be upon him) sent me to the Yemen as judge, and I asked: Apostle of Allah, are you sending me when I am young and have no knowledge of the duties of a judge? He replied: Allah will guide your heart and keep your tongue true. When two litigants sit in front of you, do not decide till you hear what the other has to say as you heard what the first had to say; for it is best that you should have a clear idea of the best decision. He said: I had been a judge (for long); or he said (the narrator is doubtful): I have no doubts about a decision afterwards.

Book 24, Number 3579:

Narrated Umar ibn al-Khattab:

Umar said while he was (sitting) on the pulpit: O people, the opinion from the Apostle of Allah (peace be upon him) was right, because Allah showed (i.e. inspired) him; but from us it is sheer conjecture and artifice.

Book 24, Number 3581:

Narrated Abdullah ibn az-Zubayr:

The Apostle of Allah (peace be upon him) gave the decision that the two adversaries should be made to sit in front of the judge.

Book 24, Number 3584:

Narrated Abdullah ibn Abbas:

When this verse was revealed: "If they do come to thee, either judge between them, or decline to interfere....If thou judge, judge in equity between them." Banu an-Nadir used to pay half blood-money if they killed any-one from Banu Qurayzah. When Banu Qurayzah killed anyone from Banu an-Nadir, they would pay full blood-money. So the Apostle of Allah (peace be upon him) made it equal between them.

Book 24, Number 3585:

Narrated Mu'adh ibn Jabal:

Some companions of Mu'adh ibn Jabal said: When the Apostle of Allah (peace be upon him) intended to send Mu'adh ibn Jabal to the Yemen, he asked: How will you judge when the occasion of deciding a case arises?

He replied: I shall judge in accordance with Allah's Book. He asked: (What will you do) if you do not find any guidance in Allah's Book? He replied: (I shall act) in accordance with the Sunnah of the Apostle of Allah (peace be upon him).

He asked: (What will you do) if you do not find any guidance in the Sunnah of the Apostle of Allah (peace be upon him) and in Allah's Book?

He replied: I shall do my best to form an opinion and I shall spare no effort.

The Apostle of Allah (peace be upon him) then patted him on the breast and said: Praise be to Allah Who has helped the messenger of the Apostle of Allah to find something which pleases the Apostle of Allah.

Book 24, Number 3587:

Narrated AbuHurayrah:

The Prophet (peace be upon him) said: Conciliation between Muslims is permissible. The narrator Ahmad added in his version: "except the conciliation which makes lawful unlawful and unlawful lawful." Sulayman ibn Dawud added: The Apostle of Allah (peace be upon him) said: Muslims are on (i.e. stick to) their conditions.

Book 24, Number 3590:

Narrated Abdullah ibn Umar:

Yahya ibn Rashid said: We were sitting waiting for Abdullah ibn Umar who came out to us and sat. He then said: I heard the Apostle of Allah (peace be upon him) as saying: If anyone's intercession intervenes as an obstacle to one of the punishments prescribed by Allah, he has opposed Allah; if anyone disputes knowingly about something which is false, he remains in the displeasure of Allah till he desists, and if anyone makes an untruthful accusation against a Muslim, he will be made by Allah to dwell in the corrupt fluid flowing from the inhabitants of Hell till he retracts his statement.

Book 24, Number 3592:

Narrated Khuraym Ibn Fatik:

The Apostle of Allah (peace be upon him) offered the morning prayer. When he finished it, he stood up and said three times: False witness has been made equivalent to attributing a partner to Allah. He then recited: "So avoid the abomination of idols and avoid speaking falsehood as people pure of faith to Allah, not associating anything with Him.

Book 24, Number 3593:

Narrated Abdullah ibn Amr ibn al-'As:

The Apostle of Allah (peace be upon him) rejected the testimony of a deceitful man and woman, of one who harbours rancour against his brother, and he rejected the testimony of one who is dependent on a family, and he allowed his testimony for other.

Book 24, Number 3594:

Narrated Sulayman ibn Musa:

The tradition mentioned above (No. 3593) has also been transmitted by Sulayman ibn Musa through a different chain of narrators.

This version has: The Apostle of Allah (peace be upon him) said: The testimony of a deceitful man or woman, of an adulterer and adulteress, and of one who harbours rancour against his brother is not allowable.

Book 24, Number 3595:

Narrated AbuHurayrah:

The Prophet (peace be upon him) said: The testimony of a nomad Arab against a townsman is not allowable.

Book 24, Number 3597:

Narrated Abdullah ibn Amr ibn al-'As:

The Apostle of Allah (peace be upon him) said: The proviso of a loan combined with a sale is not allowable, nor two conditions relating to one transaction, nor the profit arising from something which is not in one's charge, nor selling what is not in your possession.

Book 24, Number 3598:

Narrated AbuMusa al-Ash'ari:

Ash-Sha'bi said: A Muslim was about to die at Daquqa', but he did not find any Muslim to call him for witness to his will. So he called two men of the people of the Book for witness. Then they came to Kufah, and approaching AbuMusa al-Ash'ari they informed him (about his) will. They brought his inheritance and will. Al-Ash'ari said: This is an incident (like) which happened in the time of the Apostle of Allah (peace be upon him) and never occurred after him. So he made them to swear by Allah after the afternoon prayer to the effect that they had not misappropriated, nor told a lie, nor changed, nor concealed, nor altered, and that it was the will of the man and his inheritance. He then executed their witness.

Book 24, Number 3599:

Narrated Abdullah Ibn Abbas:

A man from Banu Sahm went out with Tamim ad-Dari and Adi ibn Badda'. The man of Banu Sahm died in the land where no Muslim was present. When they returned with his inheritance, they (the heirs) did not find a silver cup with lines of gold (in his property). The Apostle of Allah (peace be upon him) administered on oath to them. The cup was then found (with someone) at Mecca. They said: We have bought it from Tamim and Adi.

Then two men from the heirs of the man of Banu Sahm got up and swore saying: Our witness is more reliable than their witness. They said that the cup belonged to their man.

He (Ibn Abbas) said: The following verse was revealed about them: "O ye who believe! when death approaches any of you....."

Book 24, Number 3600:

Narrated Uncle of Umarah ibn Khuzaymah:

The Prophet (peace be upon him) bought a horse from a Bedouin. The Prophet (peace be upon him) took him with him to pay him the price of his horse. The Apostle of Allah (peace be upon him) walked quickly and the Bedouin walked slowly. The people stopped the Bedouin and began to bargain with him for the horse as and they did not know that the Prophet (peace be upon him) had bought it.

The Bedouin called the Apostle of Allah (peace be upon him) saying: If you want this horse, (then buy it), otherwise I shall sell it. The Prophet (peace be upon him) stopped when he heard the call of the Bedouin, and said: Have I not bought it from you? The Bedouin said: I swear by Allah, I have not sold it to you. The Prophet (peace be upon him) said: Yes, I have bought it from you. The Bedouin began to say: Bring a witness. Khuzaymah ibn Thabit then said: I bear witness that you have bought it. The Prophet (peace be upon him) turned to Khuzaymah and said: On what (grounds) do you bear witness?

He said: By considering you trustworthy, Apostle of Allah (peace be upon him)! The Prophet (peace be upon him) made the witness of Khuzaymah equivalent to the witness of two people.

Book 24, Number 3603:

Narrated AbuHurayrah:

The Prophet (peace be upon him) gave a decision on the basis of an oath and a single witness.

Book 24, Number 3605:

Narrated Zubayb ibn Tha'labah al-Anbari:

The Apostle of Allah (peace be upon him) sent an army to Banu al-Anbar. They captured them at Rukbah in the suburbs of at-Ta'if and drove them to the Holy Prophet (peace be upon him).

I rode hurriedly to the Holy Prophet (peace be upon him) and said: Peace be on you, Apostle of Allah, and the mercy of Allah and His blessings. Your contingent came to us and arrested us, but we had already embraced Islam and cut the sides of the ears of our cattle.

When Banu al-Anbar arrived, the Holy Prophet (peace be upon him) said to me: Have you any evidence that you had embraced Islam before you were captured today?

I said: Yes. He said: Who is your witness? I said: Samurah, a man from Banu al-Anbar, and another man whom he named. The man testified but Samurah refused to testify. The Holy Prophet (peace be upon him) said: He (Samurah) has refused to testify for you, so take an oath with your other witness. I said: Yes. He then dictated an oath to me and I swore to the effect that we had embraced Islam on a certain day, and that we had cut the sides of the ears of the cattle.

The Holy Prophet (peace be upon him) said: Go and divide half of their property, but do not touch their children. Had Allah not disliked the wastage of action, we should not have taxed you even a rope.

Zubayb said: My mother called me and said: This man has taken my mattress. I then went to the Holy Prophet (peace be upon him) and informed him.

He said to me: Detain him. So I caught him with a garment around his neck, and stood there with him . Then the Holy Prophet (peace be upon him) looked at us standing there. He asked: What do you intend (doing) with your captive?

I said: I shall let him go free if he returns to this (man) the mattress of his mother which he has taken from her.

He said: Prophet of Allah (peace be upon him), I no longer have it.

He said: The Holy Prophet (peace be upon him) took the sword of the man and gave it to me, and said to him: Go and give him some sa's of cereal. So he gave me some sa's of barley.

Book 24, Number 3606:

Narrated AbuMusa al-Ash'ari:

Two men claimed a camel or an animal and brought the case to the Holy Prophet (peace be upon him). But as neither of them produced any proof, the Holy Prophet (peace be upon him) declared that they should share it equally.

Book 24, Number 3609:

Narrated AbuHurayrah:

Two men disputed about some property and brought the case to the Holy Prophet (peace be upon him), but neither of them could produce any proof. So the Holy Prophet (peace be upon him) said: Cast lots about the oath whatever it may be, whether they like it or dislike it.

Book 24, Number 3613:

Narrated Abdullah ibn Abbas:

The Holy Prophet (peace be upon him) said to a man whom he asked to take an oath: Swear by Allah except whom there is no god that you have nothing belonging to him, i.e. the plaintiff.

Book 24, Number 3619:

Narrated Ikrimah:

The Holy Prophet (peace be upon him) said to Ibn Suriya': I remind you by Allah Who saved you from the people of Pharaoh, made you cover the sea, gave you the shade of clouds, sent down to you manna and quails, sent down you Torah to Moses, do you find stoning (for adultery) in your Book? He said: You have reminded me by the Great. It is not possible for me to belie you. He then transmitted the rest of the tradition.

Book 24, Number 3620:

Narrated Awf ibn Malik:

The Holy Prophet (peace be upon him) gave a decision between two men, and the one against whom the decision was given turned away and said: For me Allah sufficeth, and He is the best dispenser of affairs. The Holy Prophet (peace be upon him) said: Allah, Most High, blames for falling short, but apply intelligence, and when the matter gets the better of you, say; For me Allah sufficeth, and He is the best disposer of affairs.

Book 24, Number 3621:

Narrated Ash-Sharid:

The Prophet (peace be upon him) said: Delay in payment on the part of one who possesses means makes it lawful to dishonour and punish him. Ibn al-Mubarak said that "dishonour" means that he may be spoken to roughly and "punish" means he may be imprisoned for it.

Book 24, Number 3622:

Narrated Grandfather of Hirmas ibn Habib:

I brought my debtor to the Holy Prophet (peace be upon him). He said to me: Stick to him. He again said to me: O brother of Banu Tamim, what do you want to do with your prisoner.

Book 24, Number 3623:

Narrated Mu'awiyah al-Qushayri:

The Prophet (peace be upon him) imprisoned a man on suspicion.

Book 24, Number 3624:

Narrated Mu'awiyah al-Qushayri:

Bahz ibn Hakim reported from his grandfather: (Ibn Qudamah's version has: His grandfather's brother or uncle reported:) - the narrator Mu'ammal said: - He (his grandfather Mu'awiyah) got up before the Holy Prophet (peace be upon him) who was giving sermon: and he said: Why have your companions arrested my neighbours? He turned away from him twice. He (his grandfather Mu'awiyah) then mentioned something. The Holy Prophet (peace be upon him) then said: Let his neighbours go.

(Mu'ammal did not mention the words "He was giving sermon.")

Book 24, Number 3625:

Narrated Jabir ibn Abdullah:

I intended to go (on expedition) to Khaybar. So I came to the Holy Prophet (peace be upon him), greeted him and said: I am intending to go to Khaybar. He said: When you come to my agent, you should take from him fifteen wasqs (of dates). If he asks you for a sign, then place your hand on his collar-bone.

Book 24, Number 3626:

Narrated AbuHurayrah:

The Prophet (peace be upon him) said: If you dispute over a pathway, leave the margin of seven yards.

Book 24, Number 3628:

Narrated AbuSirmah:

The Prophet (peace be upon him) said: If anyone harms (others), Allah will harm him, and if anyone shows hostility to others, Allah will show hostility to him.

Book 24, Number 3629:

Narrated Samurah ibn Jundub:

Samurah had a row of palm-trees in the garden of a man of the Ansar. The man had his family with him. Samurah used to visit his palm-trees, and the man was annoyed by that and felt it keenly. So he asked him (Samurah) to sell them to him, but he refused. He then asked him to take something else in exchange, but he refused.

So he came to the Holy Prophet (peace be upon him) and mentioned it to him. The Holy Prophet (peace be upon him) asked him to sell it to him, but he refused. He asked him to take something else in exchange, but he refused.

He then said: Give it to him and you can have such and such, mentioning something with which he tried to please him, but he refused. He then said: You are a nuisance. The Apostle of Allah (peace be upon him) then said to the Ansari: Go and uproot his palm-trees.

Book 24, Number 3630:

Narrated Abdullah ibn az-Zubayr:

A man disputed with az-Zubayr about streamlets in the lava plain which was irrigated by them. The Ansari said: Release the water and let it run, but az-Zubayr refused. The Holy Prophet (peace be upon him) said to az-Zubayr: Water (your ground), Zubayr, then let the water run to your neighbour. The Ansari then became angry and said: Apostle of Allah! it is because he is your cousin! Thereupon the face of the Apostle of Allah (peace be upon him) changed colour and he said: Water (your ground), then keep back the water till it returns to the embankment. Az-Zubayr said: By Allah! I think this verse came down about that: "But no , by thy Lord! they can have no (real) faith, until they make thee judge....."

Book 24, Number 3631:

Narrated Tha'labah ibn AbuMalik:

Tha'labah heard his elders say that a man from the Quraysh had his share with Banu Qurayzah (in water). He brought the dispute to the Apostle of Allah (peace be upon him) about al-Mahzur, a stream whose water they shared together. The Apostle of Allah (peace be upon him) then decided that when water reached the ankles waters should not be held back to flow to the lower.

Book 24, Number 3632:

Narrated Abdullah ibn Amr ibn al-'As:

The Apostle of Allah (peace be upon him) decided regarding the stream al-Mahzur that its water should be held back till it reached the ankles, and that the upper waters should then be allowed to flow to the lower.

Book 24, Number 3633:

Narrated AbuSa'id al-Khudri:

Two men brought their dispute about the precincts of a palm-tree to the Apostle of Allah (peace be upon him). According to a version of this tradition, he ordered to measure and it was measured. It

was found seven yards. According to another version, it was found five yards. He made a decision according to that. AbdulAziz said: He ordered to measure with a branch of its branches. It was then measured.

Book 25: Knowledge (Kitab Al-Ilm)

Book 25, Number 3634:

Narrated AbudDarda':

Kathir ibn Qays said: I was sitting with AbudDarda' in the mosque of Damascus.

A man came to him and said: AbudDarda, I have come to you from the town of the Apostle of Allah (peace be upon him) for a tradition that I have heard you relate from the Apostle of Allah (peace be upon him). I have come for no other purpose.

He said: I heard the Apostle of Allah (peace be upon him) say: If anyone travels on a road in search of knowledge, Allah will cause him to travel on one of the roads of Paradise. The angels will lower their wings in their great pleasure with one who seeks knowledge, the inhabitants of the heavens and the Earth and the fish in the deep waters will ask forgiveness for the learned man. The superiority of the learned man over the devout is like that of the moon, on the night when it is full, over the rest of the stars. The learned are the heirs of the Prophets, and the Prophets leave neither dinar nor dirham, leaving only knowledge, and he who takes it takes an abundant portion.

Book 25, Number 3637:

Narrated AbuNamlah al-Ansari:

When he was sitting with the Apostle of Allah (peace be upon him) and a Jew was also with him, a funeral passed by him. He (the Jew) asked (Him): Muhammad, does this funeral speak? The Prophet (peace be upon him) said: Allah has more knowledge. The Jew said: It speaks.

The Apostle of Allah (peace be upon him) said: Whatever the people of the Book tell you, do not verify them, nor falsify them, but say: We believe in Allah and His Apostle. If it is false, do not confirm it, and if it is right, do not falsify it.

Book 25, Number 3638:

Narrated Zayd ibn Thabit:

The Apostle of Allah (peace be upon him) ordered me (to learn the writing of the Jews), so I learnt for him the writing of the Jews. He said: I swear by Allah, I do not trust Jews in respect of writing for me. So I learnt it, and only a fortnight passed that . I mastered it. I would write for him when he wrote (to them), and read to him when something was written to him.

Book 25, Number 3639:

Narrated Abdullah ibn Amr ibn al-'As:

I used to write everything which I heard from the Apostle of Allah (peace be upon him). I intended (by it) to memorise it. The Quraysh prohibited me saying: Do you write everything that you hear from him while the Apostle of Allah (peace be upon him) is a human being: he speaks in anger and pleasure? So I stopped writing, and mentioned it to the Apostle of Allah (peace be upon him). He signalled with his finger to him mouth and said: Write, by Him in Whose hand my soul lies, only right comes out from it.

Book 25, Number 3640:

Narrated Zayd ibn Thabit:

Al-Muttalib ibn Abdullah ibn Hantab said: Zayd ibn Thabit entered upon Mu'awiyah and asked him about a tradition. He ordered a man to write it. Zayd said: The Apostle of Allah (peace be upon him) ordered us not to write any of his traditions. So he erased it.

Book 25, Number 3644:

Narrated Jundub:

The Prophet (peace be upon him) said: If anyone interprets the Book of Allah in the light of his opinion even if he is right, he has erred.

Book 25, Number 3645:

Narrated A man:

AbuSalam said on the authority of a man who served the Holy Prophet (peace be upon him) that whenever he talked, he repeated it three times.

Book 25, Number 3647:

Narrated Aisha, Ummul Mu'minin:

Are you not surprised at AbuHurayrah? He came and sat beside my apartment, and began to narrate traditions from the Apostle of Allah (peace be upon him) making me hear them. I am saying su-

pererogatory prayer. He got up (and went away) before I finished my prayer. Had I found him, I would have replied to him. The Apostle of Allah (peace be upon him) did not narrate traditions quickly one after another as you narrate quickly.

Book 25, Number 3648:

Narrated Mu'awiyah:

The Holy Prophet (peace be upon him) forbade the discussion of thorny questions.

Book 25, Number 3649:

Narrated AbuHurayrah:

The Prophet (peace be upon him) said: If anyone is given a legal decision ignorantly, the sin rests on the one who gave it. Sulayman al-Mahri added in his version: If anyone advises his brother, knowing that guidance lies in another direction, he has deceived him. These are the wordings of Sulayman.

Book 25, Number 3650:

Narrated AbuHurayrah:

The Prophet (peace be upon him) said: He who is asked something he knows and conceals it will have a bridle of fire put on him on the Day of Resurrection.

Book 25, Number 3651:

Narrated Abdullah ibn Abbas:

The Prophet (peace be upon him) said: You hear (from me), and others will hear from you; and people will hear from them who heard from you.

Book 25, Number 3652:

Narrated Zayd ibn Thabit:

I heard the Apostle of Allah (peace be upon him) say: May Allah brighten a man who hears a tradition from us, gets it by heart and passes it on to others. Many a bearer of knowledge conveys it to one who is more versed than he is; and many a bearer of knowledge is not versed in it.

Book 25, Number 3654:

Narrated AbuHurayrah:

The Prophet (peace be upon him) said: relate traditions from the children of Isra'il; there is no harm.

Book 25, Number 3655:

Narrated Abdullah ibn Amr ibn al-'As:

The Prophet (peace be upon him) used to relate to us traditions from the children of Isra'il till morning came; he would not get up except for obligatory prayer.

Book 25, Number 3656:

Narrated AbuHurayrah:

The Prophet (peace be upon him) said: If anyone acquires knowledge of things by which Allah's good pleasure is sought, but acquires it only to get some worldly advantage, he will not experience the arf, i.e. the odour, of Paradise.

Book 25, Number 3657:

Narrated Awf ibn Malik al-Ashja'i:

I heard the Apostle of Allah (peace be upon him) say: Only a ruler, or one put in charge, or one who is presumptuous, gives instructions.

Book 25, Number 3658:

Narrated AbuSa'id al-Khudri:

I was sitting in the company of the poor members of the emigrants. Some of them were sitting together because of lack of clothing while a reader was reciting to us. All of a sudden the Apostle of Allah (peace be upon him) came along and stood beside us. When the Apostle of Allah (peace be upon him) stood, the reader stopped and greeted him.

He asked: What were you doing? We said: Apostle of Allah! We had a reader who was reciting to us and we were listening to the Book of Allah, the Exalted.

The Apostle of Allah (peace be upon him) then said: Praise be to Allah Who has put among my people those with whom I have been ordered to stay. The Apostle of Allah (peace be upon him) then sat among us so as to be like one of us, and when he had made a sign with his hand they sat in a circle with their faces turned towards him.

The narrator said: I think that the Apostle of Allah (peace be upon him) did not recognize any of them except me.

The Apostle of Allah (peace be upon him) then said: Rejoice, you group of poor emigrants, in the announcement that you will have perfect light on the Day of Resurrection. You will enter Paradise half a day before the rich, and that is five hundred years.

Book 25, Number 3659:

Narrated Anas ibn Malik:

The Prophet (peace be upon him) said: That I sit in the company of the people who remember Allah the Exalted from morning prayer till the sun rises is clearer to me than that I emancipate four slaves from the children of Isra'il, and that I sit with the people who remember Allah from afternoon prayer till the sun sets is dearer to me than that I emancipate four slaves.

Book 26: Drinks (Kitab Al-Ashribah)

Book 26, Number 3662:

Narrated Umar ibn al-Khattab:

When the prohibition of wine (was yet to be) declared, Umar said: O Allah, give us a satisfactory explanation about wine.

So the following verse of Surat al-Baqarah revealed; "They ask thee concerning wine and gambling. Say: In them is great sin...." Umar was then called and it was recited to him.

He said: O Allah, give us a satisfactory explanation about wine.

Then the following verse of Surat an-Nisa' was revealed: "O ye who believe! approach not prayers with a mind befogged...." Thereafter the herald of the Apostle of Allah (peace be upon him) would call when the (congregational) prayer was performed: Beware, one who is drunk should not come to prayer. Umar was again called and it was recited to him).

He said: O Allah, give us a satisfactory explanation about wine. This verse was revealed: "Will ye not then abstain?" Umar said: We abstained.

Book 26, Number 3663:

Narrated Ali ibn AbuTalib:

A man of the Ansar called him and AbdurRahman ibn Awf and supplied them wine before it was prohibited. Ali then led them in the evening prayer, and he recited; "Say: O ye who reject faith." He was confused in it. Then the following verse came down: "O ye who believe! approach not prayers with a mind befogged until you can understand all that ye say.

Book 26, Number 3665:

Narrated Anas ibn Malik:

I was serving wine to the people in the house of AbuTalhah when it was prohibited and that day our wine was made from unripe dates. A man entered upon us and said: The wine has been prohib-

ited, and the herald of the Apostle of Allah (peace be upon him) made an announcement. We then said: This is the herald of the Apostle of Allah (peace be upon him)

Book 26, Number 3666:

Narrated Abdullah ibn Umar:

The Prophet (peace be upon him) said: Allah has cursed wine, its drinker, its server, its seller, its buyer, its presser, the one for whom it is pressed, the one who conveys it, and the one to whom it is conveyed.

Book 26, Number 3668:

Narrated An-Nu'man ibn Bashir:

The Prophet (peace be upon him) said: from grapes wine is made, from dried dates wine is made, from honey wine is made, from wheat wine is made, from barley wine is made.

Book 26, Number 3669:

Narrated An-Nu'man ibn Bashir:

I heard the Apostle of Allah (peace be upon him) say: Wine is made from grape-syrup, raisins, dried dates, wheat, barley, millet, and I forbid you from every intoxicant.

Book 26, Number 3672:

Narrated Abdullah Ibn Abbas:

The Apostle of Allah (peace be upon him) said: Every intoxicant is khamr (wine) and every intoxicant is forbidden. If anyone drinks wine, Allah will not accept prayer from him for forty days, but if he repents, Allah will accept his repentance. If he repeats it a fourth time, it is binding on Allah that He will give him tinat al-khabal to drink.

He was asked: What is tinat al-khabal, Apostle of Allah? He replied: Discharge of wounds, flowing from the inhabitants of Hell. If anyone serves it to a minor who does not distinguish between the lawful and the unlawful, it is binding on Allah that He will give him to drink the discharge of wounds, flowing from the inhabitants of Hell.

Book 26, Number 3673:

Narrated Jabir ibn Abdullah:

The Prophet (peace be upon him) said: If a large amount of anything causes intoxication, a small amount of it is prohibited.

Book 26, Number 3675:

Narrated Daylam al-Himyari:

I asked the Prophet (peace be upon him) and said: Apostle of Allah! we live in a cold land in which we do heavy work and we make a liquor from wheat to get strength from if for our work and to stand the cold of our country. He asked: Is it intoxicating? I replied: Yes. He said: You must avoid it. I said: The people will not abandon it. He said: If they do not abandon it, fight with them.

Book 26, Number 3677:

Narrated Abdullah ibn Amr ibn al-'As:

The Prophet (peace be upon him) forbade wine (khamr), game of chance (maysir), drum (kubah), and wine made from millet (ghubayrah), saying: Every intoxicant is forbidden.

Book 26, Number 3678:

Narrated Umm Salamah, Ummul Mu'minin:

The Apostle of Allah (peace be upon him) forbade every intoxicant and everything which produces languidness.

Book 26, Number 3679:

Narrated Aisha, Ummul Mu'minin:

I heard the Apostle of Allah (peace be upon him) say: Every intoxicant is forbidden; if a faraq of anything causes intoxication, a handful of it is forbidden.

Book 26, Number 3680:

Narrated AbdurRahman ibn Ghanam:

Malik ibn AbuMaryam said: AbdurRahman ibn Ghanam entered upon us and we discussed tila' and he said: AbuMalik al-Ash'ari told me that he heard the Apostle of Allah (peace be upon him) say: Some of my people will assuredly drink wine calling it by another name.

Book 26, Number 3685:

Narrated Abdullah ibn Abbas:

In the story of the deputation of AbdulQays Ibn Abbas said: They (the people) asked: In which should we drink, Prophet of Allah? The Prophet (peace be upon him) said: You should use those skin vessels that are tied at their mouths.

Book 26, Number 3686:

Narrated Qays ibn an-Nu'man:

The Prophet (peace be upon him) said: Do not drink from hollowed stumps, vessel smeared with pitch, pumpkins, and green jars, but drink from a skin which is tied with string. If the drink ferments, lighten it by infusing water. If you are helpless, then pour it away.

Book 26, Number 3688:

Narrated Ali ibn AbuTalib:

The Apostle of Allah (peace be upon him) forbade us the use of pumpkins, green jars, hollow stumps and wine made from barley.

Book 26, Number 3689:

Narrated Buraydah ibn al-Hasib:

The Prophet (peace be upon him) said: I forbade you three things, and now I command (permit) you for them. I forbade you to visit graves, now you may visit them, for in visiting them there is admonition. I forbade you drinks except from skin vessels, but now you may drink from any kind of vessels, but do not drink an intoxicant. I forbade you to eat the meat of sacrificial animals after three days, but now you may eat and enjoy it during your journeys.

Book 26, Number 3696:

Narrated A man:

A man from among the Companions of the Prophet (peace be upon him) said: The Prophet (peace be upon him) forbade (mixing) unripe dates and dried dates, and (mixing) raisins and dried dates.

Book 26, Number 3697:

Narrated Umm Salamah, Ummul Mu'minin:

Kabshah, daughter of AbuMaryam, asked Umm Salamah (Allah be pleased with her): What did the Prophet (peace be upon him) prohibit? She replied: He forbade us to boil dates so much so that the kernels are spoiled, and to mix raisins and dried dates.

Book 26, Number 3698:

Narrated Aisha, Ummul Mu'minin:

Raisins were steeped for the Apostle of Allah (peace be upon him) and then dried dates were infused in them, or dried dates were steeped and then raisins were infused in them.

Book 26, Number 3699:

Narrated Aisha, Ummul Mu'minin:

Safiyyah, daughter of Atiyyah, said: I entered upon Aisha with some women of AbdulQays, and asked her about mixing dried dates and raisins (for drink). She replied: I used to take a handful of dried dates and a handful or raisins and put them in a vessel, and then crush them (and soak in water). Then I would give it to the Prophet (peace be upon him) to drink.

Book 26, Number 3701:

Narrated Ad-Daylami:

We came to the Prophet (peace be upon him) and said to him: Apostle of Allah, you know who we are, from where we are and to whom we have come. He said: To Allah and His Apostle. We said: Apostle of Allah, we have grapes; what should we do with them? He said: Make them raisins. We then asked: What should we do with raisins? He replied: Steep them in the morning and drink in the evening, and steep them in the evening and drink in the morning. Steep them in skin vessels and do not steep them in earthen jar, for it it is delayed in pressing, it becomes vinegar.

Book 26, Number 3703:

Narrated Aisha, Ummul Mu'minin:

Amrah said on the authority of Aisha that she would steep dates for the Apostle of Allah (peace be upon him) in the morning. When the evening came, he took his dinner and drank it after his dinner. If anything remained, she poured it out. She then would steep for him at night. When the morning came, he took his morning meal and drank it after his morning meal. She said: The skin vessel was washed in the morning and in the evening. My father (Hayyan) said to her: Twice a day? She said: Yes.

Book 26, Number 3707:

Narrated AbuHurayrah:

I knew that the Apostle of Allah (peace be upon him) used to keep fast. I waited for the day when he did not fast to present him the drink (nabidh) which I made in a pumpkin. I then brought it to him while it fermented. He said: Throw it to this wall, for this is a drink of the one who does not believe in Allah and the Last Day.

Book 26, Number 3708:

Narrated Anas ibn Malik:

The Prophet (peace be upon him) forbade that a man should drink while standing.

Book 26, Number 3712:

Narrated A man of the Ansar:

The Prophet (peace be upon him) called for a skin-vessel on the day of the battle of Uhud. He then said: Invert the head of the vessel and he drank from its mouth.

Book 26, Number 3716:

Narrated Abdullah ibn AbuAwfa:

The Prophet (peace be upon him) said: The supplier of the people is the last (man) to drink.

Book 26, Number 3719:

Narrated Abdullah ibn Abbas:

The Apostle of Allah (peace be upon him) forbade blowing or breathing into a vessel.

Book 26, Number 3721:

Narrated Abdullah ibn Abbas:

I was in the house of Maymunah. The Apostle of Allah (peace be upon him) accompanied by Khalid ibn al-Walid entered. Two roasted long-tailed lizards (dabb) placed on the sticks were brought to him. The Apostle of Allah (peace be upon him) spat. Khalid said: I think that you abominate it, Apostle of Allah. He said: Yes. Then the Apostle of Allah (peace be upon him) was brought milk, and he drank (it). The Apostle of Allah (peace be upon him) then said: When one of you eats food, he should say: O Allah, bless us in it, and give us food (or nourishment) better than it. When he is given milk to drink he should say: O Allah! bless us in it and give us more of it, for no food or drink satisfies like milk.

Book 26, Number 3722:

Narrated Jabir ibn Abdullah:

The Prophet (peace be upon him) said: Shut your door and make mention of Allah's name, for the devil does not open a door which has been shut; extinguish your lamp and make mention of Allah's

name, cover up your vessel even by a piece of wood that you just put on it and make mention of Allah's name, and tie up your water-skin mentioning Allah's name.

Book 26, Number 3726:

Narrated Aisha, Ummul Mu'minin:

The water from as-Suqya' was considered sweetest by the Prophet (peace be upon him). Qutaybah said: it was a well on two days' journey from Medina.

Book 27: Foods (Kitab Al-At'imah)

Book 27, Number 3732:

Narrated Abdullah ibn Umar:

The Prophet (peace be upon him) said: He who does not accept an invitation which he receives has disobeyed Allah and His Apostle of, and he who enters without invitation enters as a thief and goes out as a raider.

Book 27, Number 3735:

Narrated Anas ibn Malik:

The Prophet (peace be upon him) held a wedding feast) for Safiyyah with meal and dates.

Book 27, Number 3736:

Narrated Zubayr ibn Uthman:

The Prophet (peace be upon him) said: The wedding feast on the first day is a duty, that on the second is a good practice, but that on the third day is to make men hear of it and show it to them. Qatadah said: A man told me that Sa'id ibn al-Musayyab was invited (to a wedding feast on the first day and he accepted it. He was again invited on the second day, and he accepted. When he was invited on the third day, he did not accept; he said: They are the people who make men hear of it and show it to them.

Book 27, Number 3738:

Narrated Jabir ibn Abdullah:

When the Prophet (peace be upon him) returned to Medina, he would slaughter a camel or a cow.

Book 27, Number 3740:

Narrated AbuHurayrah:

The Prophet (peace be upon him) said: Hospitality extend for three days, and what goes beyond that is sadaqah (charity).

Book 27, Number 3741:

Narrated AbuKarimah:

The Prophet (peace be upon him) said: It is a duty of every Muslim (to provide hospitality) to a guest for a night. If anyone comes in the morning to his house, it is a debt due to him. If he wishes, he may fulfil it, and if he wishes he may leave it.

Book 27, Number 3742:

Narrated Al-Miqdam AbuKarimah:

The Prophet (peace be upon him) said: If any Muslim is a guest of people and is given nothing, it is the duty of every Muslim to help him to the extent of taking for him from their crop and property for the entertainment of one night.

Book 27, Number 3744:

Narrated Abdullah Ibn Abbas:

When the verse: "O ye who believe! eat not up your property among yourselves in vanities, but let there be amongst you traffic and trade by mutual good will" was revealed, a man thought it a sin to eat in the house of another man after the revelation of this verse.

Then this (injunction) was revealed by the verse in Surat an-Nur: "No blame on you whether you eat in company or separately."

When a rich man (after revelation) invited a man from his people to eat food in his house, he would say: I consider it a sin to eat from it, and he said: a poor man is more entitled to it than I. The Arabic word tajannah means sin or fault. It was then declared lawful to eat something on which the name of Allah was mentioned, and it was made lawful to eat the flesh of an animal slaughtered by the people of the Book.

Book 27, Number 3745:

Narrated Abdullah ibn Abbas:

The Prophet (peace be upon him) forbade that the food of two people who were rivalling on an-other should be eaten

Book 27, Number 3746:

Narrated Ali ibn AbuTalib:

Safinah AbuAbdurRahman said that a man prepared food for Ali ibn AbuTalib who was his guest, and Fatimah said: I wish we had invited the Apostle of Allah (peace be upon him) and he had eaten with us. They invited him, and when he came he put his hands on the side-ports of the door, but when he saw the figured curtain which had been put at the end of the house, he went away. So Fatimah said to Ali: Follow him and see what turned him back. I (Ali) followed him and asked: What turned you back, Apostle of Allah? He replied: It is not fitting for me or for any Prophet to enter a house which is decorated.

Book 27, Number 3747:

Narrated AbdurRahman al-Himyari:

A companion of the Prophet (peace be upon him) reported him as saying: When two people come together to issue an invitation, accept that of the one whose door is nearer in neighbourhood, but if one of them comes before the other accept the invitation of the one who comes first.

Book 27, Number 3749:

Narrated Jabir ibn Abdullah:

The Prophet (peace be upon him) said: Prayer should not be postponed for taking meals nor for any other thing.

Book 27, Number 3750:

Narrated Abdullah ibn Umar:

Abdullah ibn Ubaydullah ibn Umayr said: I was with my father in the time of Ibn az-Zubayr sitting beside Abdullah ibn Umar. Then Abbad ibn Abdullah ibn az-Zubayr said: We have heard that the evening meal is taken just before the night prayer. Thereupon Abdullah ibn Umar said: Woe to you! what was their evening meal? Do you think it was like the meal of your father?

Book 27, Number 3751:

Narrated Abdullah ibn Abbas:

The Apostle of Allah (peace be upon him) came out from the privy and was presented to him. They (the people) asked: Should we bring you water for ablution? He replied: I have been commanded to perform ablution when I get up for prayer.

Book 27, Number 3752:

Narrated Salman al-Farsi:

I read in the Torah that the blessing of food consists in ablution before it. So I mentioned it to the Prophet (peace be upon him). He said: The blessing of food consists in ablution before it and ablution after it.

Book 27, Number 3753:

Narrated Jabir ibn Abdullah:

The Apostle of Allah (peace be upon him) came out from the valley of a mountain where he had eased himself. There were some dried dates on a shield before us. We called him and he ate with us. He did not touch water.

Book 27, Number 3755:

Narrated Wahshi ibn Harb:

The Companions of the Prophet (peace be upon him) said: Apostle of Allah (peace be upon him) we eat but we are not satisfied. He said: Perhaps you eat separately. They replied: Yes. He said: If you gather together at your food and mention Allah's name, you will be blessed in it.

Book 27, Number 3758:

Narrated Aisha, Ummul Mu'minin:

The Apostle of Allah (peace be upon him) said: When one of you eats, he should mention Allah's name; if he forgets to mention Allah's name at the beginning, he should say: "In the name of Allah at the beginning and at the end of it."

Book 27, Number 3759:

Narrated Umayyah ibn Makhshi:

Umayyah was sitting and a man was eating. He did not mention Allah's name until there remained the last morsel. When he raised it to his mouth, he said: In the name of Allah at the beginning and at the end of it. The Prophet (peace be upon him) laughed and said: The devil kept eating along with him, but when he mentioned Allah's name, he vomited what was in his belly.

Book 27, Number 3761:

Narrated Abdullah ibn Amr ibn al-'As:

The Apostle of Allah (peace be upon him) was never seen reclining while eating, nor walking with two men at his heels.

Book 27, Number 3763:

Narrated Abdullah ibn Abbas:

The Prophet (peace be upon him) said: When one of you eats, he must not eat from the top of the dish, but should eat from the bottom; for the blessing descends from the top of it.

Book 27, Number 3764:

Narrated Abdullah ibn Busr:

The Prophet (peace be upon him) had a bowl called gharra'. It was carried by four persons. When the sun rose high, and they performed the forenoon prayer, the bowl in which tharid was prepared was brought, and the people gathered round it. When they were numerous, the Apostle of Allah (peace be upon him) said: Allah has made me a respectable servant, and He did not make me an ob-stinate tyrant. The Apostle of Allah (peace be upon him) said: Eat from it sides and leave its top, the blessing will be conferred on it

Book 27, Number 3765:

Narrated Abdullah ibn Umar:

The Apostle of Allah (peace be upon him) forbade two kinds of food: to sit at cloth on which wine is drunk, and to eat by a man while lying on his stomach.

Book 27, Number 3768:

Narrated Umar ibn AbuSalamah:

The Prophet (peace be upon him) said: Come near, my son, mention Allah's name, eat with your right hand and eat from what is next to you.

Book 27, Number 3769:

Narrated Aisha, Ummul Mu'minin:

The Apostle of Allah (peace be upon him) said: Do not eat meat with a knife, for it is a foreign practice, but bite it, for it is more beneficial and wholesome.

Book 27, Number 3770:

Narrated Safwan ibn Umayyah:

I was eating with the Prophet (peace be upon him) and snatching the meat from the bone with my hand. He said: bring the bone near your mouth, for it is more beneficial and wholesome.

Book 27, Number 3771:

Narrated Abdullah ibn Mas'ud:

The bone dearer to the Apostle of Allah (peace be upon him) was the bone of sheep.

Book 27, Number 3772:

Narrated Abdullah ibn Mas'ud:

The tradition mentioned above (No. 3771) has also been narrated by Ibn Mas'ud with a different chain of narrators.

This version has: The Prophet (peace be upon him) liked the foreleg (of a sheep). Once the foreleg was poisoned, and he thought that the Jews had poisoned it.

Book 27, Number 3774:

Narrated Abdullah ibn Abbas:

The food the Apostle of Allah (peace be upon him) liked best was tharid made from bread and tharid made from Hays.

Book 27, Number 3775:

Narrated Qabisah ibn Halb:

A man asked the Apostle of Allah (peace be upon him): Is there any food from which I should keep myself away? I heard the Apostle of Allah (peace be upon him) say: Anything which creates doubt should not occur in your mind by which you resemble Christianity.

Book 27, Number 3776:

Narrated Abdullah ibn Umar:

The Apostle of Allah (peace be upon him) prohibited eating the animal which feeds on filth and drinking its milk.

Book 27, Number 3777:

Narrated Abdullah ibn Abbas:

The Prophet (peace be upon him) prohibited to drink the milk of the animal which feeds on filth.

Book 27, Number 3778:

Narrated Abdullah ibn Umar:

The Apostle of Allah (peace be upon him) forbade riding the camel which feeds on filth and drinking its milk.

Book 27, Number 3780:

Narrated Jabir ibn Abdullah:

On the day of Khaybar we slaughtered horses, mules, and assess. The Apostle of Allah (peace be upon him) forbade us (to eat) mules and asses, but he did not forbid horse-flesh.

Book 27, Number 3781:

Narrated Khalid ibn al-Walid:

The Apostle of Allah (peace be upon him) forbade us to eat horse-flesh, the flesh of mules and of asses. The narrator Haywah added: Every beast of prey with a fang.

Book 27, Number 3786:

Narrated Thabit ibn Wadi'ah:

We were in an army with the Apostle of Allah (peace be upon him). We got some lizards. I roasted one lizard and brought it to the Apostle of Allah (peace be upon him) and placed it before him. He took a stick and counted its fingers. He then said: A group from the children of Isra'il was transformed into an animal of the land, and I do not know which animal it was. He did not eat it nor did he forbid (its eating).

Book 27, Number 3787:

Narrated AbdurRahman ibn Shibl:

The Apostle of Allah (peace be upon him) forbade to eat the flesh of lizard.

Book 27, Number 3788:

Narrated Safinah:

I ate the flesh of a bustard along with the Prophet (peace be upon him).

Book 27, Number 3789:

Narrated at-Talabb ibn Tha'labah at-Tamimi:

I accompanied the Apostle of Allah (peace be upon him), but I did not hear about the prohibition of (eating) insects and little creatures of land.

Book 27, Number 3790:

Narrated Abdullah ibn Umar:

Numaylah said: I was with Ibn Umar. He was asked about eating hedgehog. He recited: "Say: I find not in the message received by me by inspiration any (meat) forbidden." An old man who was with him said: I heard AbuHurayrah say: It was mentioned to the Apostle of Allah (peace be upon him). Noxious of the noxious. Ibn Umar said: If the Apostle of Allah (peace be upon him) had said it, it is as he said that we did not know.

Book 27, Number 3791:

Narrated Abdullah ibn Abbas:

The people of pre-Islamic times used to eat some things and leave others alone, considering them unclean. Then Allah sent His Prophet (peace be upon him) and sent down His Book, marking some things lawful and others unlawful; so what He made lawful is lawful, what he made unlawful is unlawful, and what he said nothing about is allowable. And he recited: "Say: I find not in the message received by me by inspiration any (meat) forbidden to be eaten by one who wishes to eat it...." up to the end of the verse.

Book 27, Number 3792:

Narrated Jabir ibn Abdullah:

I asked the Apostle of Allah (peace be upon him) about the hyena. He replied: It is game, and if one who is wearing ihram (pilgrim's robe) hunts it, he should give a sheep as atonement.

Book 27, Number 3795:

Narrated Al-Miqdam ibn Ma'dikarib:

The Prophet (peace be upon him) said: Beware, the fanged beast of prey is not lawful, nor the domestic asses, nor the find from the property of a man with whom treaty has been concluded, except that he did not need it. If anyone is a guest of people who provide no hospitality for him, he is entitled to take from them the equivalent of the hospitality due to him.

Book 27, Number 3796:

Narrated Abdullah ibn Abbas:

On the day of Khaybar the Apostle of Allah (peace be upon him) prohibited eating every beast of prey, and every bird with a talon.

Book 27, Number 3797:

Narrated Khalid ibn al-Walid:

I went with the Apostle of Allah (peace be upon him) to fight at the battle of Khaybar, and the Jews came and complained that the people had hastened to take their protected property (as a booty), so the Apostle of Allah (peace be upon him) said: The property of those who have been given a mules, every fanged beast of prey, and every bird with a talon are forbidden for you.

Book 27, Number 3798:

Narrated Jabir ibn Abdullah:

AbuzZubayr quoted the authority of Jabir ibn Abdullah for the statement that the Prophet (peace be upon him) forbade payment for a dog. Ibn AbdulMalik said: to eat a cat and to enjoy its price.

Book 27, Number 3800:

Narrated Ghalib ibn Abjar:

We faced a famine, and I had nothing from my property which I could feed my family ex except a few asses, and the Prophet (peace be upon him) forbade the flesh of domestic asses. So I came to the Prophet (peace be upon him) and said: Apostle of Allah (may peace be upon) , we are suffering from famine, and I have no property which I feed my family except some fat asses, and you have forbidden the flesh of domestic asses. He said: Feed your family on the fat asses of yours, for I forbade them on account of the animal which feeds on the filth of the town, that is, the animal which feeds on filth.

Book 27, Number 3802:

Narrated Abdullah ibn Amr ibn al-'As:

On the day of Khaybar the Apostle of Allah (may pease be upon him) forbade (eating) the flesh of domestic asses, and the animal which feeds on filth: riding it and eating its flesh.

Book 27, Number 3804:

Narrated Salman al-Farsi:

The Apostle of Allah (peace be upon him) was asked about (eating) locusts. He replied: They are the most numerous of Allah's hosts. I neither eat them nor declare them unlawful.

Book 27, Number 3806:

Narrated Jabir ibn Abdullah:

The Prophet (peace be upon him) said: What the sea throws up and is left by the tide you may eat, but what dies in the sea and floats you must not eat.

Book 27, Number 3807:

Narrated Jabir ibn Samurah:

A man alighted at Harrah with his wife and children. A man said (to him): My she-camel has strayed; if you find it, detain it.

He found it, but did not find its owner, and it fell ill. His wife said: Slaughter it. But he refused and it died.

She said: Skin it so that we may dry its fat and flesh and then eat them.

He said: Let me ask the Apostle of Allah (peace be upon him). So he came to him (the Prophet) and asked him. He said: Have you sufficient for your needs? He replied: No. He then said: Then eat it.

Then its owner came and he told him the story. He said: Why did you not slaughter it? He replied: I was ashamed (or afraid) of you.

Book 27, Number 3808:

Narrated Al-Faji' ibn Abdullah al-Amiri:

Al-Faji' came to the Apostle of Allah (peace be upon him) and asked: Is not dead meat lawful for us? He said: What is your food? We said: Some food in the evening and some in the morning. AbuNu'aym said: Uqbah explained it to me saying: a cup (of milk) in the morning and a cup in the evening; this does not satisfy the hunger. So made the carrion lawful for them in this condition.

Book 27, Number 3809:

Narrated Abdullah ibn Umar:

The Prophet (peace be upon him) said: I wish I had a white loaf made from tawny and softened with clarified butter and milk. A man from among the people got up and getting one brought it. He asked: In which had it been? He replied: In a lizard skin. He said: Take it away.

Book 27, Number 3810:

Narrated Abdullah ibn Umar:

The Prophet (peace be upon him) was brought a piece of cheese in Tabuk. He called for a knife, mentioned Allah's name and cut it.

Book 27, Number 3814:

Narrated AbuSa'id al-Khudri:

The garlic and onions were mentioned before the Apostle of Allah (peace be upon him). He was told: The most severe of them is garlic. Would you make it unlawful? The Prophet (peace be upon him) said: Eat it, and he who eats it should not come near this mosque until its odour goes away.

Book 27, Number 3815:

Narrated Hudhayfah ibn al-Yaman:

Zirr ibn Hubaysh said: Hudhayfah traced, I think, to the Apostle of Allah (peace be upon him) the saying: He who spits in the direction of the qiblah will come on the Day of Resurrection in the state that his saliva will be between his eyes; and he who eats from this noxious vegetable should not come near our mosque, saying it three times.

Book 27, Number 3816:

Narrated Abdullah ibn Umar:

The Prophet (peace be upon him) said: He who eats from this plant should not come near the mosques.

Book 27, Number 3817:

Narrated Al-Mughirah ibn Shu'bah:

I ate garlic and came to the place where the Prophet (peace be upon him) was praying; one rak'ah of prayer had been performed when I joined. When I entered the mosque, the Prophet (peace be upon him) noticed the odour of garlic.

When the Apostle of Allah (peace be upon him) finished his prayer, he said: He who eats from this plant should not come near us until its odour has gone away.

When I finished the prayer, I came to the Apostle of Allah (peace be upon him) and said: Apostle of Allah, do give me your hand. Then I put his hand in the sleeve of my shirt, carrying it to my chest to show that my chest was fastened with a belt. He said: You have a (valid) excuse.

Book 27, Number 3818:

Narrated Mu'awiyah ibn Qurrah:

The Apostle of Allah (peace be upon him) forbade these two plants (i.e. garlic and onions), and he said: He who eats them should not come near our mosque. If it is necessary to eat them, make them dead by cooking, that is, onions and garlic.

Book 27, Number 3819:

Narrated Ali ibn AbuTalib:

It is forbidden to eat garlic unless it is cooked.

Book 27, Number 3820:

Narrated Aisha, Ummul Mu'minin:

Khalid said: AbuZiyad Khiyar ibn Salamah asked Aisha about onions. She replied: The last food which the Apostle of Allah (peace be upon him) ate was some which contained onions.

Book 27, Number 3821:

Narrated Yusuf ibn Abdullah ibn Salam:

I saw that the Prophet (peace be upon him) took a piece of break of barley and put a date on it and said: This is the condiment of this.

Book 27, Number 3823:

Narrated Anas ibn Malik:

When the Prophet (peace be upon him) was brought some old dates, he began to examine them and remove the worms from them.

Book 27, Number 3824:

Narrated Abdullah ibn AbuTalhah:

The Prophet (peace be upon him) was brought some dates which contained worms. He then mentioned the rest of the tradition to the same effect as the previous (No 3823).

Book 27, Number 3827:

Narrated Aisha, Ummul Mu'minin:

The Apostle of Allah (peace be upon him) used to eat melon with fresh dates, and he used to say: The heat of the one is broken by the coolness of the other, and the coolness of the one by the heat of the other.

Book 27, Number 3828:

Narrated Abdullah ibn Busr ibn Atiyyah ibn Busr:

The Apostle of Allah (peace be upon him) came to visit us and we offered him butter and dates, for he liked butter and dates.

Book 27, Number 3829:

Narrated Jabir ibn Abdullah:

I was on an expedition along with the Apostle of Allah (peace be upon him). We got the vessels and skins of the polytheists and used them. But he did not object to them 9i.e. us) for that (action).

Book 27, Number 3833:

Narrated AbuHurayrah:

The Prophet (peace be upon him) said: When a mouse falls into clarified butter, if it is sold, throw the mouse and what is around it away, but if it is in a liquid state, do not go near it. Al-Hasan said: AbdurRazzaq said: This tradition has been transmitted by Ma'mar, from az-Zuhri, from Ubaydullah ibn Abdullah ibn Abbas, from Maymunah, from the Prophet (peace be upon him).

Book 27, Number 3834:

Narrated Abdullah ibn Abbas:

The tradition mentioned above (No. 3833) has also been transmitted by Ibn Abbas from Maymunah, from the Prophet (peace be upon him) like the tradition narrated by az-Zuhri, from Ibn al-Musayyab.

Book 27, Number 3841:

Narrated AbuSa'id al-Khudri:

When the Apostle of Allah (peace be upon him) finished his food, he said: "Praise be to Allah Who has given us food and drink and made us Muslims."

Book 27, Number 3842:

Narrated AbuAyyub al-Ansari:

When the Apostle of Allah (peace be upon him) ate or drank, he said: "Praise be to Allah Who has given food and drink and made it easy to swallow, and provided an exit for it.

Book 27, Number 3843:

Narrated AbuHurayrah:

The Prophet (peace be upon him) said: If anyone spends the night with grease on his hand which he has not washed away, he can blame only himself if some trouble comes to him.

Book 27, Number 3844:

Narrated Jabir ibn Abdullah:

AbulHaytham ibn at-Tayhan prepared food for the Apostle of Allah (peace be upon him), and he invited the Prophet (peace be upon him) and his Companions. When they finished (food), the said: If some people enter the house of a man, his food is eaten and his drink is drunk, and they supplicate (to Allah) for him, this is his reward.

Book 27, Number 3845:

Narrated Anas ibn Malik:

The Prophet (peace be upon him) came to visit Sa'd ibn Ubaydah, and he brought bread and olive oil, and he ate (them). Them). Then the Prophet (peace be upon him) said: May the fasting (men) break their fast with you, and the pious eat your food, and the angels pray for blessing on you.

Book 28: Medicine (Kitab Al-Tibb)

Book 28, Number 3846:

Narrated Usamah ibn Sharik:

I came to the Prophet (peace be upon him) and his Companions were sitting as if they had birds on their heads. I saluted and sat down. The desert Arabs then came from here and there. They asked: Apostle of Allah, should we make use of medical treatment? He replied: Make use of medical treatment, for Allah has not made a disease without appointing a remedy for it, with the exception of one disease, namely old age.

Book 28, Number 3847:

Narrated Umm al-Mundhar bint Qays al-Ansariyyah:

The Apostle of Allah (peace be upon him) came to visit me, accompanied by Ali who was convalescing. We had some ripe dates hung up. The Apostle of Allah (peace be upon him) got up and began to eat from them.

Ali also got up to eat, but the Apostle of Allah (peace be upon him) said repeatedly to Ali: Stop, Ali, for you are convalescing, and Ali stopped.

She said: I then prepared some barley and beer-root and brought it. The Apostle of Allah (peace be upon him) then said: Take some of this, Ali, for it will be more beneficial for you. AbuDawud said: The narrator Harun said: al-Adawiyyah (i.e. Umm al-Mundhar).

Book 28, Number 3848:

Narrated AbuHurayrah:

The Prophet (peace be upon him) said: The best medical treatment you apply is cupping.

Book 28, Number 3849:

Narrated Salmah:

the maid-servant of the Apostle of Allah (peace be upon him), said: No one complained to the Apostle of Allah (peace be upon him) of a headache but he told him to get himself cupped, or of a pain in his legs but he told him to dye them with henna.

Book 28, Number 3850:

Narrated AbuKabshah al-Ansari:

The Apostle of Allah (peace be upon him) used to have himself cupped on the top of his head and between his shoulders, and that he used to say: If anyone pours out any of his blood, he will not suffer if he applies no medical treatment for anything.

Book 28, Number 3851:

Narrated Anas ibn Malik:

The Prophet (peace be upon him) had himself cupped three times in the veins at the sides of the neck and on the shoulder. Ma'mar said: I got myself cupped, and I lost my memory so much so that I was instructed Surat al-Fatihah by others in my prayer. He had himself cupped at the top of his head.

Book 28, Number 3852:

Narrated AbuHurayrah:

The Prophet (peace be upon him) said: If anyone has himself cupped on the 17th, 19th and 21st it will be a remedy for every disease.

Book 28, Number 3853:

Narrated Kabshah daughter of AbuBakrah:

(the narrator other than Musa said that Kayyisah daughter of AbuBakrah) She said that her father used to forbid his family to have themselves cupped on a Tuesday, and used to assert on the authority of the Apostle of Allah (peace be upon him) that Tuesday is the day of blood in which there is an hour when it does not stop.

Book 28, Number 3854:

Narrated Jabir ibn Abdullah:

The Apostle of Allah (peace be upon him) had himself cupped above the thigh for a contusion from which he suffered.

Book 28, Number 3855:

Narrated Jabir ibn Abdullah:

The Prophet (peace be upon him) sent a physician to Ubayy (ibn Ka'b), and he cut his vein.

Book 28, Number 3856:

Narrated Imran ibn Husayn:

The Prophet (peace be upon him) forbade to cauterise; we cauterised but they (cauterisation) did not benefit us, nor proved useful for us.

Book 28, Number 3859:

Narrated Jabir ibn Abdullah:

The Apostle of Allah (peace be upon him) was asked about a charm for one who is possessed (nashrah). He replied: It pertains to the work of the devil.

Book 28, Number 3860:

Narrated Abdullah ibn Amr ibn al-'As:

I heard the Apostle of Allah (peace be upon him) say: If I drink an antidote, or tie an amulet, or compose poetry, I am the type who does not care what he does.

Book 28, Number 3861:

Narrated AbuHurayrah:

The Apostle of Allah (peace be upon him) prohibited unclean medicine.

Book 28, Number 3862:

Narrated AbdurRahman ibn Uthman:

When a physician consulted the Prophet (peace be upon him) about putting frogs in medicine, he forbade him to kill them.

Book 28, Number 3864:

Narrated Tariq ibn Suwayd or Suwayd ibn Tariq:

Wa'il said: Tariq ibn Suwayd or Suwayd ibn Tariq asked the Prophet (peace be upon him) about wine, but he forbade it. He again asked him, but he forbade him. He said to him: Prophet of Allah, it is a medicine. The Prophet (peace be upon him) said: No it is a disease.

Book 28, Number 3865:

Narrated AbudDarda:

The Prophet (peace be upon him) said: Allah has sent down both the disease and the cure, and He has appointed a cure for every disease, so treat yourselves medically, but use nothing unlawful.

Book 28, Number 3866:

Narrated Sa'd:

I suffered from an illness. The Apostle of Allah (peace be upon him) came to pay a visit to me. He put his hands between my nipples and I felt its coolness at my heart. He said: You are a man suffer-ing from heart sickness. Go to al-Harith ibn Kaladah, brother of Thaqif. He is a man who gives med-ical treatment. He should take seven ajwah dates of Medina and grind them with their kernels, and then put them into your mouth.

Book 28, Number 3869:

Narrated Abdullah ibn Abbas:

The Prophet (peace be upon him) said: Wear your white garments, for they are among your best garments, and shroud your dead in them. Among the best types of collyrium you use is antimony (ithmid): it clears the vision and makes the hair sprout.

Book 28, Number 3871:

Narrated Aisha, Ummul Mu'minin:

The man casting evil would be commanded to perform ablution, and then the man affected was washed with it.

Book 28, Number 3872:

Narrated Asma', daughter of Yazid ibn as-Sakan,:

I heard the Apostle of Allah (peace be upon him) as saying: Do not kill your children secretly, for the milk, with which a child is suckled while his mother is pregnant, overtakes the horseman and throws him from his horse.

Book 28, Number 3874:

Narrated Abdullah ibn Mas'ud:

Zaynab, the wife of Abdullah ibn Mas'ud, told that Abdullah said: I heard the Apostle of Allah (peace be upon him) saying: spells, charms and love-potions are polytheism.

I asked: Why do you say this? I swear by Allah, when my eye was discharging I used to go to so-and-so, the Jew, who applied a spell to me. When he applied the spell to me, it calmed down. Abdullah said:

That was just the work of the Devil who was picking it with his hand, and when he uttered the spell on it, he desisted. All you need to do is to say as the Apostle of Allah (peace be upon him) used to say: Remove the harm, O Lord of men, and heal. Thou art the Healer. There is no remedy but Thine which leaves no disease behind.

Book 28, Number 3875:

Narrated Imran ibn Husayn:

The Prophet (peace be upon him) said: No spell is to be used except for the evil eye or a scorpion sting.

Book 28, Number 3876:

Narrated Thabit ibn Qays ibn Shammas:

The Apostle of Allah (peace be upon him) entered upon Thabit ibn Qays. The version of Ahmad (ibn Salih) has: When he was ill He (the Prophet) said: Remove the harm, O Lord of men, from Thabit ibn Qays ibn Shammas. He then took some dust of Bathan, and put it in a bowel, and then mixed it with water and blew in it, and poured it on him.

Book 28, Number 3878:

Narrated Ash-Shifa', daughter of Abdullah,:

The Apostle of Allah (peace be upon him) entered when I was with Hafsah, and he said to me: Why do you not teach this one the spell for skin eruptions as you taught her writing.

Book 28, Number 3879:

Narrated Sahl ibn Hunayf:

I passed by a river. I entered it and took a bath in it. When I came out, I had fever. The Apostle of Allah (peace be upon him) was informed about it. He said: Ask AbuThabit to seek refuge in Allah

from that I asked: O my Lord, will the spell be useful? He replied: No, the spell is to be used except for the evil eye or a snake bite or a scorpion sting.

Book 28, Number 3883:

Narrated AbudDarda':

I heard the Apostle of Allah (peace be upon him) say: If any of you is suffering from anything or his brother is suffering, he should say: Our Lord is Allah Who is in the heaven, holy is Thy name, Thy command reigns supreme in the heaven and the earth, as Thy mercy in the heaven, make Thy mercy in the earth; forgive us our sins, and our errors; Thou art the Lord of good men; send down mercy from Thy mercy, and remedy, and remedy from Thy remedy on this pain so that it is healed up.

Book 28, Number 3884:

Narrated Abdullah ibn Amr ibn al-'As:

The Apostle of Allah (peace be upon him) sued to teach them the following words in the case of alarm: I seek refuge in Allah's perfect words from His anger, the evil of His servants, the evil suggestions of the devils and their presence. Abdullah ibn Amr used to teach them to those of his children who had reached puberty, and he wrote them down (on some material) and hung on the child who had not reached puberty.

Book 28, Number 3887:

Narrated Alaqah ibn Sahar at-Tamimi:

Alaqah came to the Apostle of Allah (may peace be upon him) and embraced Islam. He then came back from him and passed some people who had a lunatic fettered in chains.

His people said: We are told that your companion has brought some good. Have you something with which you can cure him? I then recited Surat al-Fatihah and he was cured. They gave me one hundred sheep. I then came to the Apostle of Allah (peace be upon him) and informed him of it.

He asked: Is it only this? The narrator, Musaddad, said in his other version: Did you say anything other than this? I said: No. He said: Take it, for by my life, some accept if for a worthless chain, but you have done so for a genuine one.

Book 28, Number 3889:

Narrated AbuSalih Zakwan as-Samman:

A man from Aslam tribe said: I was sitting with the Apostle of Allah (peace be upon him). A man from among his Companions came and said: Apostle of Allah! I have been stung last night, and I could not sleep till morning. He asked: What was that? He replied: A scorpion.

He said: Oh, had you said in the evening: "I take refuge in the perfect words of Allah from the evil of what He created," nothing would have harmed you, Allah willing.

Book 28, Number 3890:

Narrated AbuHurayrah:

A man who was stung by a scorpion was brought to the Prophet (peace be upon him). He said: Had he said the word: "I seek refuge in the perfect words of Allah from the evil of what He created, "he would not have been stung, or he said, "It would not have harmed him."

Book 28, Number 3892:

Narrated Alaqah ibn Sahar at-Tamimi:

We proceeded from the Apostle of Allah (peace be upon him) and came to a clan of the Arabs.

They said: We have been told that you have brought what is good from this man. Have you any medicine or a charm, for we have a lunatic in chains?

We said: Yes. Then they brought a lunatic in chains. He said: I recited Surat al-Fatihah over him for three days, morning and evening. Whenever I finished it, I would collect my saliva and spit it out, and he seemed as if he were set free from a bond. He said: They gave me some payment, but I said: No, not until I ask the Apostle of Allah (peace be upon him).

He (the Prophet) said: Accept it, for, by my life, some accept it for a worthless charm, but you have done so for a genuine one.

Book 28, Number 3894:

Narrated Aisha, Ummul Mu'minin:

My mother intended to make me fat to send me to the (house of) the Apostle of Allah (peace be upon him). But nothing which he desired benefited me till she gave me cucumber with fresh dates to eat. Then I became fat as good (as she desired).

Book 29: Divination and Omens (Kitab Al-Kahanah Wa Al-Tatayyur)

Book 29, Number 3895:

Narrated AbuHurayrah:

The Prophet (peace be upon him) said: If anyone resorts to a diviner and believes in what he says (according) to the version of Musa), or has intercourse with his wife (according to the agreed version) when she is menstruating, or has intercourse with his wife through her anus, he has nothing to do with what has been sent down to Muhammad (peace be upon him) - according to the version of Musaddad.

Book 29, Number 3896:

Narrated Abdullah ibn Abbas:

The Prophet (peace be upon him) said: If anyone acquires any knowledge of astrology, he acquires a branch of magic of which he gets more as long as he continues to do so.

Book 29, Number 3898:

Narrated Qabisah:

I heard the Apostle of Allah (peace be upon him) say: Augury from the flight of birds, taking evil omens and the practice of pressomancy pertain to divination. Tarq: It is used in the sense of divination in which women threw stones. 'Iyafah: It means geomancy by drawing lines.

Book 29, Number 3901:

Narrated Abdullah ibn Mas'ud:

The Prophet (peace be upon him) said: Taking omens is polytheism; taking omens is polytheism. He said it three times. Every one of us has some, but Allah removes it by trust (in Him).

Book 29, Number 3904:

Narrated AbuHurayrah:

The Prophet (peace be upon him) said: There is no ghoul.

Book 29, Number 3907:

Narrated AbuHurayrah:

When the Apostle of Allah (peace be upon him) heard a word, and he liked it, he said: We took your omen from your mouth.

Book 29, Number 3909:

Narrated Urwah ibn Amir al-Qurashi:

When taking omens was mentioned in the presence of the Prophet (peace be upon him), he said: The best type is the good omen, and it does not turn back a Muslim. If one of you sees anything he dislikes, he should say: O Allah, no one brings good things except Thee, and no one averts evil things except Thee and there is no might and power but in Allah.

Book 29, Number 3910:

Narrated Buraydah ibn al-Hasib:

The Prophet (peace be upon him) did not take omens from anything, but when he sent out an agent he asked about his name. If it pleased him, he was glad about it, and his cheerfulness on that account was visible in his face. If he disliked his name, his displeasure on that account was visible in his face. When he entered a village, he asked about its name, and if it pleased him, he was glad about it, and his cheerfulness on that account was visible in his face. But if he disliked its name, his displeasure on that account was visible in his face.

Book 29, Number 3911:

Narrated Sa'd ibn Malik:

The Prophet (peace be upon him) said: There is no hamah, no infection and no evil omen; if there is in anything an evil omen, it is a house, a horse, and a woman.

Book 29, Number 3912:

Narrated Farwah ibn Musayk:

Yahya ibn Abdullah ibn Buhayr said that he was informed by one who had heard Farwah ibn Musayk tell that he said: Apostle of Allah! we have land called Abyan, which is the land where we have our fields and grow our crops, but it is very unhealthy. The Prophet (peace be upon him) said: Leave it, for destruction comes from being near disease.

Book 29, Number 3913:

Narrated Anas ibn Malik:

A man said: Apostle of Allah! we were in an abode in which our numbers and our goods were many and changed to an abode in which our numbers and our goods became few. The Apostle of Allah (peace be upon him) said: Leave it, for it is reprehensible.

Book 29, Number 3914:

Narrated Jabir ibn Abdullah:

The Apostle of Allah (peace be upon him) took a man who was suffering from tubercular leprosy by the hand; he then put it along with his own hand in the dish and said: Eat with confidence in Allah and trust in Him.

Book 29, Number 3915:

Narrated Abdullah ibn Amr ibn al-'As:

The Prophet (peace be upon him) said: A slave who has entered into an agreement to purchase his freedom is a slave as long as a dirham of the agreed price remains to be paid.

Book 29, Number 3916:

Narrated Abdullah ibn Amr ibn al-'As:

The Prophet (peace be upon him) said: If any slave entered into an agreement to buy his freedom for one hundred uqiyahs and he pays them all but ten, he remains a slave (until he pays the remaining ten); and if a slave entered into an agreement to purchase his freedom for one hundred dinars, and he pays them all but ten dinars, he remains a slave (until he pays the remaining ten).

Book 29, Number 3917:

Narrated Umm Salamah, Ummul Mu'minin:

The Apostle of Allah (peace be upon him) said to us: If one of you has a slave, and he enters into an agreement to purchase his freedom, and can pay the full price, she must veil herself from him.

Book 29, Number 3920:

Narrated Aisha, Ummul Mu'minin:

Juwayriyyah, daughter of al-Harith ibn al-Mustaliq, fell to the lot of Thabit ibn Qays ibn Shammas, or to her cousin. She entered into an agreement to purchase her freedom. She was a very beautiful woman, most attractive to the eye.

Aisha said: She then came to the Apostle of Allah (peace be upon him) asking him for the purchase of her freedom. When she was standing at the door, I looked at her with disapproval. I realised that the Apostle of Allah (peace be upon him) would look at her in the same way that I had looked.

She said: Apostle of Allah, I am Juwayriyyah, daughter of al-Harith, and something has happened to me, which is not hidden from you. I have fallen to the lot of Thabit ibn Qays ibn Shammas, and I have entered into an agreement to purchase of my freedom. I have come to you to seek assistance for the purchase of my freedom.

The Apostle of Allah (peace be upon him) said: Are you inclined to that which is better? She asked: What is that, Apostle of Allah? He replied: I shall pay the price of your freedom on your behalf, and I shall marry you.

She said: I shall do this. She (Aisha) said: The people then heard that the Apostle of Allah (peace be upon him) had married Juwayriyyah. They released the captives in their possession and set them free, and said: They are the relatives of the Apostle of Allah (peace be upon him) by marriage. We did not see any woman greater than Juwayriyyah who brought blessings to her people. One hundred families of Banu al-Mustaliq were set free on account of her.

Book 29, Number 3921:

Narrated Umm Salamah, Ummul Mu'minin:

Safinah said: I was a slave of Umm Salamah, and she said: I shall emancipate you, but I stipulate that you must serve the Apostle of Allah (peace be upon him) as long as you live. I said: Even if you do not make a stipulation, I shall not leave the Apostle of Allah (peace be upon him). She then emancipated me and made the stipulation with me.

Book 29, Number 3922:

Narrated Usamah ibn Umayr al-Huzali:

(This is AbulWalid's version): A man emancipated a share in a slave and the matter was mentioned to the Prophet (peace be upon him). He said: Allah has no partner.

Ibn Kathir added in his version: The Prophet (peace be upon him) allowed his emancipation.

Book 29, Number 3923:

Narrated AbuHurayrah:

A man emancipated his share in a slave. The Prophet (peace be upon him) allowed his (full) emancipation, and required him to pay the rest of his price.

Book 29, Number 3937:

Narrated ath-Thalabb ibn Tha'labah at-Tamimi:

A man emancipated his share in a slave. The Prophet (peace be upon him) did not put the responsibility on him to emancipate the rest.

Book 29, Number 3938:

Narrated Samurah:

The Prophet (peace be upon him) said: (The narrator Musa said in another place: From Samurah ibn Jundub as presumed by Hammad): If anyone gets possession of a relative who is within the prohibited degrees, that person becomes free. AbuDawud said: A similar tradition has also been transmitted by Samurah from the Prophet (peace be upon him) through a different chain.

Book 29, Number 3939:

Narrated Umar ibn al-Khattab:

Qatadah reported Umar ibn al-Khattab (may Allah be pleased with him) as saying: If anyone gets possession of a relative who is within the prohibited degrees, that person becomes free.

Book 29, Number 3942:

Narrated Sulamah bint Ma'qil al-Qasiyyah:

My uncle brought me (to Medina) in the pre-Islamic days. He sold me to al-Hubab ibn Amr, brother of AbulYusr ibn Amr. I bore a child, AbdurRahman ibn al-Hubab, to him and he (al-Hubab) then died.

Thereupon his wife said: I swear by Allah, now you will be sold (as a repayment) for his loan.

So I came to the Apostle of Allah (peace be upon him) and said: Apostle of Allah! I am a woman of Banu Kharijah Qays ibn Aylan. My uncle had brought me to Medina in pre-Islamic days. He sold me to al-Hubab ibn Amr, brother of AbulYusr ibn Amr. I bore AbdurRahman ibn al-Hubab to him. His wife said: I swear by Allah, you will be sold for his loan.

The Apostle of Allah (peace be upon him) said: Who is the guardian of al-Hubab?

He was told: His brother, AbulYusr ibn Amr. He then sent for him and said: Set her free; when you hear that some slaves have been brought to me, came to me, and I shall compensate you for her.

She said: They set me free, and when some slaves were brought to the Apostle of Allah (peace be upon him), he gave them a slave in compensation for me.

Book 29, Number 3943:

Narrated Jabir ibn Abdullah:

We sold slave-mothers during the time of the Apostle of Allah (peace be upon him) and of AbuBakr. When Umar was in power, he forbade us and we stopped.

Book 29, Number 3952:

Narrated AbuHurayrah:

The Prophet (peace be upon him) said: The child of adultery is worst of the three.

Book 29, Number 3953:

Narrated Wathilah ibn al-Asqa:

Al-Arif ibn ad-Daylami said: We went to Wathilah ibn al-Asqa and said to him: Tell us a tradition which has not addition or omission. He became angry and replied: One of you recites when his copy of a Qur'an is hung up in his house, and he makes additions and omissions. We said: All we mean is a tradition you have heard from the Apostle of Allah (peace be upon him). He said: We went to the Prophet (peace be upon him) about a friend of ours who deserved. Hell for murder. He said: Emancipate a slave on his behalf; Allah will set free from Hell a member of the body for every member of his.

Book 29, Number 3954:

Narrated AbuNajih as-Sulami:

Along with the Apostle of Allah (peace be upon him) we besieged the palace of at-Ta'if. The narrator, Mutadh, said: I heard my father (sometimes) say: "Palace of at-Ta'if," and (sometimes) "Fort of at-Ta'if," which are the same.

I heard the Apostle of Allah (peace be upon him) say: he who causes an arrow to hit its mark in Allah's cause will have it counted as a degree for him (in Paradise). He then transmitted the rest of the tradition.

I heard the Apostle of Allah (peace be upon him) say: If a Muslim man emancipates a Muslim man, Allah, the Exalted, will make every bone of his protection for every bone of his emancipator

from Hell; and if a Muslim woman emancipates a Muslim woman, Allah will make every bone of hers protection for every bone of her emancipator from Hell on the Day of Resurrection.

Book 29, Number 3955:

Narrated Marrah ibn Ka'b:

Amr ibn Abasah, said that Marrah ibn Ka'b said: I heard the Apostle of Allah (peace be upon him) say: If anyone emancipates a Muslim slave, that will be his ransom from Jahannam.

Book 29, Number 3957:

Narrated AbudDarda':

The Prophet (peace be upon him) said: the similitude of a man who emancipates a slave at the time of his death is like that of a man who gives a present after satisfying his appetite.

Book 30: Dialects and Readings of the Qur'an (Kitab Al-Huruf Wa Al-Qira'at)

Book 30, Number 3958:

Narrated Jabir ibn Abdullah:

The Prophet (peace be upon him) read the Qur'anic verse, "And take ye the Station of Abraham as a place of prayer.

Book 30, Number 3960:

Narrated Abdullah ibn Abbas:

The verse "And no Prophet could (ever) be false to his trust" was revealed about a red velvet. When it was found missing on the day of Badr, some people said; Perhaps the Apostle of Allah (peace be upon him) has taken it. So Allah, the Exalted, sent down "And no prophet could (ever) be false to his trust" to the end of the verse.

Book 30, Number 3962:

Narrated Laqit ibn Sabirah:

I came in the deputation of Banu al-Muntafiq to the Apostle of Allah (peace be upon him). He then narrated the rest of the tradition. The Prophet (peace be upon him) said: la tahsibanna (do not think) and did not say: la tahsabanna (do not think).

Book 30, Number 3964:

Narrated Zayd ibn Thabit:

The Prophet (peace be upon him) used to read: "Not equal are those believers who sit (at home) and receive no hurt (ghayru ulid-darari) but the narrator Sa'id did not say the words "used to read"

Book 30, Number 3965:

Narrated Anas ibn Malik:

The Apostle of Allah (peace be upon him) red the verse: "eye for eye" (al-'aynu bil-'ayn).

Book 30, Number 3966:

Narrated Anas ibn Malik:

The Prophet (peace be upon him) read the verse: "We ordained therein for them: Life for life and eye for eye (an-nafsa bin-nafsi wal-'aynu bil-'ayn).

Book 30, Number 3967:

Narrated Abdullah ibn Umar:

Atiyyah ibn Sa'd al-Awfi said: I recited to Abdullah ibn Umar the verse: "It is Allah Who created you in a state of (helplessness) weakness (min da'f)." He said: (Read) min du'f. I recited it to the Apostle of Allah (peace be upon him) as you recited it to me, and he gripped me as I gripped you.

Book 30, Number 3968:

Narrated AbuSa'id al-Khudri:

The Prophet (peace be upon him) read the verse mentioned above, "min du'f."

Book 30, Number 3970:

Narrated Ibn Abzi:

Ubayy ibn Ka'b) said: The Prophet (peace be upon him) read the verse: "Say: In the bounty of Allah and in His mercy--in that let you rejoice: that is better than the wealth you hoard."

Book 30, Number 3971:

Narrated Asma' daughter of Yazid:

She heard the Prophet (peace be upon him) read the verse: "He acted unrighteously." (innahu 'amila ghayra salih).

Book 30, Number 3972:

Narrated Umm Salamah, Ummul Mu'minin:

Shahr ibn Hawshab said: I asked Umm Salamah: How did the Apostle of Allah (peace be upon him) read this verse: "For his conduct is unrighteous (innahu 'amalun ghayru salih". She replied: He read it: "He acted unrighteously" (innahu 'amila ghayra salih).

Book 30, Number 3973:

Narrated Ubayy ibn Ka'b::

When the Apostle of Allah (peace be upon him) prayed, he began with himself and said: May the mercy of Allah be upon us and upon Moses. If he had patience, he would have seen marvels from his Companion. But he said: "(Moses) said: If ever I ask thee about anything after this, keep me not in they company: then wouldst thou have received (full) excuse from my side". Hamzah lengthened it.

Book 30, Number 3974:

Narrated Ubayy ibn Ka'b:

The Prophet (peace be upon him) read the Qur'anic verse: "Thou hast received (full) excuse from me (min ladunni)" and put tashdid (doubling of consonants) on nun (n).

Book 30, Number 3975:

Narrated Abdullah ibn Abbas:

Ubayy ibn Ka'b made me read the following verse as the Apostle of Allah (peace be upon him) made him read: "in a spring of murky water" (fi 'aynin hami'atin) with short vowel a after h.

Book 30, Number 3976:

Narrated AbuSa'id al-Khudri:

The Prophet (peace be upon him) said: A man from the Illiyyun will look downwards at the people of Paradise and Paradise will be glittering as if it were a brilliant star.

He (the narrator) said: In this way the word durri (brilliant) occurs in this tradition, i.e. the letter dal (d) has short vowel u and it has no hamzah ('). AbuBakr and Umar will be of them and will have some additional blessings.

Book 30, Number 3977:

Narrated Farwah ibn Musayk al-Ghutayfi:

I came to the Prophet (peace be upon him). He then narrated the rest of the tradition.

A man from the people said: "Apostle of Allah! tell us about Saba'; what is it: land or woman? He replied: It is neither land nor woman; it is a man to whom ten children of the Arabs were born: six of them lived in the Yemen and four lived in Syria.

The narrator Uthman said al-Ghatafani instead of al-Ghutayfi. He said: It has been transmitted to us by al-Hasan ibn al-Hakam an-Nakha'i.

Book 30, Number 3980:

Narrated Aisha, Ummul Mu'minin:

I heard the Apostle of Allah (peace be upon him) read: "(There is for him) Rest and satisfaction" (faruhun wa rayhan).

Book 30, Number 3982:

Narrated Abdullah ibn Mas'ud:

The Apostle of Allah (peace be upon him) made me read the verse "It is I who give (all) sustenance, Lord of power, steadfast (for ever).

Book 30, Number 3983:

Narrated Abdullah ibn Mas'ud:

The Prophet (peace be upon him) used to read the verse "Is there any that will receive admonition (muddakir)? " that is with doubling of consonant [(dal)(d)].

Book 30, Number 3984:

Narrated Jabir ibn Abdullah:

I saw the Prophet (peace be upon him) reading the verse; "does he think that his wealth would make him last for ever?"

Book 30, Number 3987:

Narrated AbuSa'id al-Khudri:

The Apostle of Allah (peace be upon him) related a tradition in which he mentioned the words "Jibril and Mikal" and he pronounced them "Jibra'ila wa Mika'ila."

Book 30, Number 3988:

Narrated AbuSa'id al-Khudri:

The Apostle of Allah (peace be upon him) mentioned the name of the one who will sound the trumpet (sahib as-sur) and said: On his right will be Jibra'il and on his left will be Mika'il.

Book 30, Number 3989:

Narrated Ibn al-Musayyab:

The Prophet (peace be upon him), AbuBakr, Umar and Uthman used to read "maliki yawmid-din (master of the Day of Judgment)". The first to read maliki yawmid-din was Marwan.

Book 30, Number 3990:

Narrated Umm Salamah, Ummul Mu'minin:

The Apostle of Allah (peace be upon him) used to recite: "In the name of Allah, the Cherisher and Sustainer of the worlds; most Gracious, most Merciful; Master of the Day of Judgment," breaking its recitation into verses, one after another.

Book 31: Hot Baths (Kitab Al-Hammam)

Book 31, Number 3998:

Narrated Aisha, Ummul Mu'minin:

The Apostle of Allah (peace be upon him) forbade to enter the hot baths. He then permitted men to enter them in lower garments.

Book 31, Number 3999:

Narrated Aisha, Ummul Mu'minin:

AbulMalih said: Some women of Syria came to Aisha. She asked them: From whom are you? They replied: From the people of Syria. She said: Perhaps you belong to the place where women enter hot baths (for washing). The said: Yes. She said: I heard the Apostle of Allah (peace be upon him) say: If a woman puts off her clothes in a place other than her house, she tears the veil between her and Allah, the Exalted.

Book 31, Number 4000:

Narrated Abdullah ibn Amr ibn al-'As:

The Prophet (peace be upon him) said: After some time the lands of the non-Arabs will be conquered for you, and there you will find houses called hammamat (hot baths). so men should not enter them (to wash) except in lower garments, and forbid the women to enter them except a sick or one who is in a child-bed.

Book 31, Number 4001:

Narrated Ya'la:

The Apostle of Allah (peace be upon him) saw a man washing in a public place without a lower garment. So he mounted the pulpit, praised and extolled Allah and said: Allah is characterised by modesty and concealment. So when any of you washes, he should conceal himself.

Book 31, Number 4003:

Narrated Jarhad:

The Apostle of Allah (peace be upon him) sat with us and my thigh was uncovered. He said: Do you not know that thigh is a private part.

Book 31, Number 4004:

Narrated Ali ibn AbuTalib:

The Prophet (peace be upon him) said: Do not uncover you thigh, and do not look at the thigh of the living and the dead.

Book 31, Number 4006:

Narrated Mu'awiyah ibn Haydah:

I said: Apostle of Allah, from whom should we conceal our private parts and to whom can we show? He replied: conceal your private parts except from your wife and from whom your right hands possess (slave-girls).

I then asked: Apostle of Allah, (what should we do), if the people are assembled together?

He replied: If it is within your power that no one looks at it, then no one should look at it.

I then asked: Apostle of Allah if one of us is alone, (what should he do)?

He replied: Allah is more entitled than people that bashfulness should be shown to him.

Book 31, Number 4007:

Narrated AbuSa'id al-Khudri:

The Prophet (peace be upon him) said: A man should not look at the private parts of another man, and a woman should not look at the private parts of another woman. A man should not lie with another man without wearing lower garment under one cover; and a woman should not be lie with another woman without wearing lower garment under one cover.

Book 31, Number 4008:

Narrated AbuHurayrah:

The Prophet (peace be upon him) said: A man should not lie with another man and a woman should not lie with another woman without covering their private parts except a child or a father. He also mentioned a third thing which I forgot.

Book 32: Clothing (Kitab Al-Libas)

Book 32, Number 4009:

Narrated AbuSa'id al-Khudri:

When the Apostle of Allah (peace be upon him) put on a new garment he mentioned it by name, turban or shirt, and would then say: O Allah, praise be to Thee! as Thou hast clothed me with it, I ask Thee for its good and the good of that for which it was made, and I seek refuge in Thee from its evil and the evil of that for which it was made.

Book 32, Number 4012:

Narrated Mu'adh ibn Anas:

The Prophet (peace be upon him) said: If anyone eats food and then says: "Praise be to Allah Who has fed me with this food and provided me with it through no might and power on my part," he will be forgiven his former and later sins. If anyone puts on a garment and says: "Praise be to Allah Who has clothed me with this and provided me with it through no might and power on my part," he will be forgiven his former and later sins.

Book 32, Number 4014:

Narrated Umm Salamah, Ummul Mu'minin:

The clothing which the Apostle of Allah (peace be upon him) liked best was shirt.

Book 32, Number 4015:

Narrated Umm Salamah, Ummul Mu'minin:

No clothing was dearer to be Apostle of Allah (peace be upon him) than shirt.

Book 32, Number 4016:

Narrated Asma', daughter of Yazid,:

The sleeve of the shirt of the Apostle of Allah (peace be upon him) came to the wrist.

Book 32, Number 4018:

Narrated Abdullah ibn Umar:

The Prophet (peace be upon him) as saying: If anyone wears a garment for gaining fame, Allah will clothe him in a similar garment on the Day of Resurrection.

Book 32, Number 4020:

Narrated Abdullah ibn Umar:

The Prophet (peace be upon him) said: He who copies any people is one of them.

Book 32, Number 4021A:

Narrated Utbah ibn AbdusSulami:

I asked the Apostle of Allah (peace be upon him) to clothe me. He clothed me with two coarse clothes of linen.

Book 32, Number 4022:

Narrated AbuMusa al-Ash'ari:

AbuBurdah said: My father said to me: My son, if you had seen us while we were with the Apostle of Allah (peace be upon him) and the rain had fallen on us, you would have thought that our smell was the smell of the sheep.

Book 32, Number 4023:

Narrated Anas ibn Malik:

The King Dhu Yazan presented to the apostle of Allah (peace be upon him) a suit of clothes which he had purchased for thirty-three camels or thirty-three she-camels. He accepted it.

Book 32, Number 4024:

Narrated Ishaq ibn Abdullah ibn al-Harith:

The Apostle of Allah (peace be upon him) purchased a suit of clothes for twenty she-camels and some more and he presented it to Dhu Yazan.

Book 32, Number 4026:

Narrated Abdullah ibn Abbas:

When the Haruriyyah made a revolt, I came to Ali (may Allah be pleased with him). He said: Go to these people. I then put on the best suit of the Yemen. AbuZumayl (a transmitter) said: Ibn Abbas was handsome and of imposing countenance. Ibn Abbas said: I then came to them and they said: Welcome to you, Ibn Abbas! what is this suit of clothes? I said: Why are you objecting to me? I saw over the Apostle of Allah (peace be upon him) the best suit of clothes.

Book 32, Number 4027:

Narrated Sa'd:

I saw a man riding on a white mule and he had a black turban of silk and wool. He said: The Apostle of Allah (peace be upon him) put it on me. This is the version of Uthman, and there is the word akhbara in his tradition.

Book 32, Number 4028:

Narrated AbuAmir or AbuMalik:

AbdurRahman ibn Ghanam al-Ash'ari said: AbuAmir or AbuMalik told me--I swear by Allah another oath that he did not believe me that he heard the Apostle of Allah (peace be upon him) say: There will be among my community people who will make lawful (the use of) khazz and silk. Some of them will be transformed into apes and swine.

Book 32, Number 4036:

Narrated Anas ibn Malik:

The king of Rome presented a fur of silk brocade to the Prophet (peace be upon him) and he wore it. The scene that his hands were moving (while wearing the robe) is before my eyes. He then sent it to Ja'far who wore it and came to him. The Prophet (peace be upon him) said: I did not send it to you to wear. He asked: What should I do with it? He replied: Send it to your brother Negus.

Book 32, Number 4037:

Narrated Imran ibn Husayn:

The Prophet (peace be upon him) said: I do not ride on purple, or wear a garment dyed with saffron, or wear shirt hemmed with silk. Pointing to the collar of his shirt al-Hasan (al-Basri) said: The perfume used by men should have an odour but no colour, and the perfume used by women should have a colour but no odour.

Sa'id said: I think he said: They interpreted his tradition about perfume used by women as applying when she comes out. But when she is with her husband, she may use any perfume she wishes.

Book 32, Number 4038:

Narrated AbuRayhanah:

AbulHusayn, al-Haytham ibn Shafi said: I and a companion of mine called AbuAmir, a man from al-Ma'afir went to perform prayer in Bayt al-Maqdis (Jerusalem). Their preacher was a man of Azd called AbuRayhanah, who was a companion of the Prophet (peace be upon him).

AbulHusayn said: my companion went to the mosque before me. I went there after him and sat beside him. He asked me: Did you hear the preaching of AbuRayhanah? I said: No. He said: I heard him say: The Apostle of Allah (peace be upon him) forbade ten things: Sharpening the ends of the teeth, tattooing, plucking hair, men sleeping together without an under garment, women sleeping together without an under-garment, men putting silk at the hem of their garments like the Persians, or putting silk on their shoulders like the Persians, plundering, riding on panther skins, wearing signet rings, except in the case of one in authority.

Book 32, Number 4040:

Narrated Ali ibn AbuTalib:

The Apostle of Allah (peace be upon him) forbade me to wear a gold ring, or a Qassi garment or the use purple saddle-cloths.

Book 32, Number 4041:

Narrated Aisha, Ummul Mu'minin:

The Apostle of Allah (peace be upon him) once prayed wearing a garment having marks. He looked at its marks. When he saluted, he said: Take this garment of mine to AbuJahm, for it turned my attention just now in my prayer, and bring a simple garment without marks.

Book 32, Number 4043:

Narrated Asma:

Abdullah AbuUmar, client of Asma', daughter of AbuBakr, said: I saw Ibn Umar buying a Syrian garment in the market. When he saw that it had red warp, he returned it. I then came to Asma' and mentioned it to her. She said: Bring me, slave-girl, the mantle of the Apostle of Allah (peace be upon him). She brought out a mantle of a course ornamented cloth, with its collar, sleeves, front, and back were hemmed with brocade.

Book 32, Number 4046:

Narrated Ali ibn AbuTalib:

The Prophet of Allah (peace be upon him) took silk and held it in his right hand, and took gold and held it in his left hand and said: both of these are prohibited to the males of my community.

Book 32, Number 4048:

Narrated Jabir ibn Abdullah:

We used to take it away (i.e. silk) from boys, and leave it for girls. Mis'ar said: I asked Amr ibn Dinar about it, but he did not know it.

Book 32, Number 4050:

Narrated Abdullah ibn Abbas:

The Prophet (peace be upon him) said: Wear your white garments, for they are among your best garments, and shroud your dead in them. Among the best types of collyrium you use is antimony (ithmid) for it clears the vision and makes the hair sprout.

Book 32, Number 4051:

Narrated Jabir ibn Abdullah:

The Apostle of Allah (peace be upon him) paid visit to us, and saw a dishevelled man whose hair was disordered. He said: Could this man not find something to make his hair lie down? He saw another man wearing dirty clothes and said: Could this man not find something to wash his garments with.

Book 32, Number 4052:

Narrated AbulAhwas Awf ibn Malik:

I came to the Prophet (peace be upon him) wearing a poor garment and he said (to me): Have you any property? He replied: Yes. He asked: What kind is it? He said: Allah has given me camels. Sheep, horses and slaves. He then said: When Allah gives you property, let the mark of Allah's favour and honour to you be seen.

Book 32, Number 4053:

Narrated Abdullah ibn Umar:

Zayd ibn Aslam said: Ibn Umar used to dye his beard with yellow colour so much so that his clothes were filled (dyed) with yellowness. He was asked: Why do you dye with yellow colour? He replied: I saw the Apostle of Allah (peace be upon him) dyeing with yellow colour, and nothing was dearer to him than it. He would dye all his clothes with it, even his turban.

Book 32, Number 4054:

Narrated AbuRimthah:

I went with my father to the Prophet (peace be upon him) and saw two green garments over him.

Book 32, Number 4055:

Narrated Abdullah ibn Amr ibn al-'As:

We came down with the Apostle of Allah (peace be upon him) from a turning of a valley. He turned his attention to me and I was wearing a garment dyed with a reddish yellow dye. He asked: What is this garment over you? I recognised what he disliked. I then came to my family who were burning their oven. I threw it (the garment) in it and came to him the next day. He asked: Abdullah, what have you done with the garment? I informed him about it. He said: Why did you not give it to one of your family to wear, for there is no harm in it for women.

Book 32, Number 4057:

Narrated Abdullah ibn Amr ibn al-'As:

The Apostle of Allah (peace be upon him) saw me. The version of AbuAli al-Lula' has: I think I wore a garment dyed with a reddish yellow colour. He asked: What is this? So I went and burnt it. The Prophet (peace be upon him) said: What have you done with your garment? I replied: I burnt it. He said: Why did you not give it to one of your women to wear?

Book 32, Number 4058:

Narrated Abdullah ibn Amr ibn al-'As:

A man wearing two red garments passed the Prophet (peace be upon him) and gave him a greeting, but he did not respond to his greeting.

Book 32, Number 4059:

Narrated Rafi' ibn Khadij:

We went out with the Apostle of Allah (peace be upon him) on a journey, and we had on our saddles and camels garments consisting of red warp of wool. The Apostle of Allah (peace be upon

him) said: Do I not see that red colour has dominated you. We then got up quickly on account of this saying of the Apostle of Allah (peace be upon him) and some of our camels ran away. We then took the garments and withdrew them.

Book 32, Number 4060:

Narrated Zaynab:

Hurayth ibn al-Abajj as-Sulayhi said: that a woman of Banu Asad: One day I was with Zaynab, the wife of the Apostle of Allah (peace be upon him), and we were dyeing her clothes with red ochre. In the meantime the Apostle of Allah (peace be upon him) peeped us. When he saw the red ochre, he returned. When Zaynab saw this, she realised that the Apostle of Allah (peace be upon him) disapproved of what she had done. She then took and washed her clothes and concealed all redness. The Apostle of Allah (peace be upon him) then returned and peeped, and when he did not see anything, he entered.

Book 32, Number 4062:

Narrated Amir:

I saw the Apostle of Allah (peace be upon him) at Mina giving sermon on a mule and wearing a red garment, while Ali was announcing.

Book 32, Number 4063:

Narrated Aisha, Ummul Mu'minin:

I made a black cloak for the Prophet (peace be upon him) and he put it on; but when he sweated in it and noticed the odour of the wool, he threw it away. The narrator said: I think he said: He liked good smell.

Book 32, Number 4064:

Narrated Jabir ibn Abdullah:

When I came to the Prophet (peace be upon him), he was sitting with his hands round his knees wearing the cloak the fringe of which was over his feet.

Book 32, Number 4067:

Narrated Ali ibn Rukanah:

Ali quoting his father said: Rukanah wrestled with the Prophet (peace be upon him) and the Prophet (peace be upon him) threw him on the ground. Rukanah said: I heard the Prophet (peace be upon him) say: The difference between us and the polytheists is that we wear turbans over caps.

Book 32, Number 4068:

Narrated AbdurRahman ibn Awf:

The Apostle of Allah (peace be upon him) put a turban on me and let the ends hang in front of him and behind me.

Book 32, Number 4069:

Narrated AbuHurayrah:

The Apostle of Allah (peace be upon him) forbade wearing clothes in two styles: that a man sits in a single garment with his hands round his knees and uncover his private parts towards heaven and that he wears his garment while one of his sides is uncovered, and puts the garment on his shoulders.

Book 32, Number 4071:

Narrated Qurrah ibn Iyas al-Muzani:

I came to the Apostle of Allah (peace be upon him) with a company of Muzaynah and we swore allegiance to him. The buttons of his shirt were open. I swore allegiance to him and I put my hand inside the collar of his shirt and felt the seal.

Urwah said: I always saw Mu'awiyah and his son opening their buttons of the collar during winter and summer. They never closed their buttons.

Book 32, Number 4073:

Narrated AbuJurayy Jabir ibn Salim al-Hujaymi:

I saw a man whose opinion was accepted by the people, and whatever he said they submitted to it. I asked: Who is he? They said: This is the Apostle of Allah (peace be upon him). I said: On you be peace, Apostle of Allah, twice. He said: Do not say "On you be peace," for "On you be peace" is a greeting for the dead, but say "Peace be upon you".

I asked: You are the Apostle of Allah (may peace be upon you)? He said: I am the Apostle of Allah Whom you call when a calamity befalls you and He removes it; when you suffer from drought and you call Him, He grows food for you; and when you are in a desolate land or in a desert and your she-camel strays and you call Him, He returns it to you.

I said: Give me some advice. He said: Do not abuse anyone. He said that he did not abuse a freeman, or a slave, or a camel or a sheep thenceforth. He said: Do not look down upon any good work, and when you speak to your brother, show him a cheerful face. This is a good work. Have your lower garment halfway down your shin; if you cannot do it, have it up to the ankles. Beware of trailing the lower garment, for it is conceit and Allah does not like conceit. And if a man abuses and shames you for something which he finds in you, then do not shame him for something which you find in him; he will bear the evil consequences for it.

Book 32, Number 4078:

Narrated Sahl Ibn al-Hanzaliyyah:

Qays ibn Bishr at-Taghlibi said: My father told me that he was a companion of AbudDarda'. There was in Damascus a man from the companions of the Prophet (peace be upon him), called Ibn al-Hanzaliyyah. He was a recluse and rarely met the people. He remained engaged in prayer. When he was not praying he was occupied in glorifying Allah and exalting Him until he went to his family. Once he passed us when we were with AbudDarda'.

AbudDarda' said to him: Tell us a word which benefits us and does not harm you.

He said: The Apostle of Allah (peace be upon him) sent out a contingent and it came back. One of the men came and sat in the place where the Apostle of Allah (peace be upon him) used to sit, and he said to a man beside him: Would that you saw us when we met the enemy and so-and-so attacked and cut through a lance.

He said: Take it from me and I am a boy of the tribe Ghifar. What do you think about his statement?

He replied: I think his reward was lost. Another man heard it and said: I do not think that there is any harm in it. They quarrelled until the Apostle of Allah (peace be upon him) heard it, and he said: Glory be to Allah! There is no harm if he is rewarded and praised. I saw that AbudDarda' was pleased with it and began to raise his hand to him and say: Did you hear it from the Apostle of Allah (peace be upon him)?

He said: Yes. He continued to repeat it to him so often that I thought he was going to kneel down. He said: On another day he again passed us.

AbudDarda' said to him: (Tell us) a word which benefits us and does not harm you.

He said: The Apostle of Allah (peace be upon him) said to us: One who spends on (the maintenance of) horses (for jihad) is like the one who spreads his hand to give alms (sadaqah) and does not withhold it. He then passed us on another day.

AbudDarda' said to him: (Tell us) a word which benefits us and does no harm to you.

He said: The Apostle of Allah (peace be upon him) said: Khuraym al-Asadi would be a fine man were it not for the length of his hair, which reaches the shoulders, and the way he lets his lower garment hang down. When Khuraym heard that, he hurriedly, took a knife, cut his hair in line with his ears and raised his lower garment half way up his legs. He then passed us on another day.

AbudDarda' said to him: (tell us) a word which benefits us and does not harm you.

He said: I heard the Apostle of Allah (peace be upon him) say: You are coming to your brethren; so tidy your mounts and tidy your dress, until you are like a mole among the people. Allah does not like obscene words or deeds, or do intentional committing of obscenity.

Book 32, Number 4079:

Narrated AbuHurayrah:

The Prophet (peace be upon him) said: Allah Most High says: Pride is my cloak and majesty is my lower garment, and I shall throw him who view with me regarding one of them into Hell.

Book 32, Number 4081:

Narrated AbuHurayrah:

A man who was beautiful came to the Prophet (peace be upon him). He said: Apostle of Allah, I am a man who likes beauty, and I have been given some of it, as you see. And I do not like that anyone excels me (in respect of beauty). Perhaps he said: "even to the extent of thong of my sandal (shirak na'li)", or he he said: "to the extent of strap of my sandal (shis'i na'li)". Is it pride? He replied: No, pride is disdaining what is true and despising people.

Book 32, Number 4082:

Narrated AbuSa'id al-Khudri:

AbdurRahman said: I asked AbuSa'id al-Khudri about wearing lower garment. He said: You have come to the man who knows it very well. The Apostle of Allah (peace be upon him) said: The way for a believer to wear a lower garment is to have it halfway down his legs and he is guilty of no sin if it comes halfway between that and the ankles, but what comes lower than the ankles is in Hell. On the day of Resurrection. Allah will not look at him who trails his lower garment conceitedly.

Book 32, Number 4083:

Narrated Abdullah ibn Umar:

The Prophet (peace be upon him) said: Hanging down is in lower garment, shirt and turban. If anyone trails any of them conceitedly, Allah will not look at him on the Day of Resurrection.

Book 32, Number 4084:

Narrated Abdullah ibn Umar:

What the Apostle of Allah (peace be upon him) said about lower garment also applies to shirt.

Book 32, Number 4085:

Narrated Abdullah ibn Abbas:

Ikrimah said that he saw Ibn Abbas putting on lower garment, letting the hem on the top of his foot and raising it behind. He said: Why do you put on the lower garment in this way? He replied: It is how I saw the Apostle of Allah (peace be upon him) do it.

Book 32, Number 4087:

Narrated AbuHurayrah:

The Apostle of Allah (peace be upon him) cursed the man who dressed like a woman and the woman who dressed like a man.

Book 32, Number 4088:

Narrated Aisha, Ummul Mu'minin:

Ibn AbuMulaykah told that when someone remarked to Aisha that a woman was wearing sandals, she replied: The Apostle of Allah (peace be upon him) cursed mannish women.

Book 32, Number 4089:

Narrated Aisha, Ummul Mu'minin:

Safiyyah, daughter of Shaybah, said that Aisha mentioned the women of Ansar, praised them and said good words about them. She then said: When Surat an-Nur came down, they took the curtains, tore them and made head covers (veils) of them.

Book 32, Number 4090:

Narrated Umm Salamah, Ummul Mu'minin:

When the verse "That they should cast their outer garments over their persons" was revealed, the women of Ansar came out as if they had crows over their heads by wearing outer garments.

Book 32, Number 4091:

Narrated Aisha, Ummul Mu'minin:

May Allah have mercy on the early immigrant women. When the verse "That they should draw their veils over their bosoms" was revealed, they tore their thick outer garments and made veils from them.

Book 32, Number 4092:

Narrated Aisha, Ummul Mu'minin:

Asma, daughter of AbuBakr, entered upon the Apostle of Allah (peace be upon him) wearing thin clothes. The Apostle of Allah (peace be upon him) turned his attention from her. He said: O Asma', when a woman reaches the age of menstruation, it does not suit her that she displays her parts of body except this and this, and he pointed to her face and hands.

Book 32, Number 4094:

Narrated Anas ibn Malik:

The Prophet (peace be upon him) brought Fatimah a slave which he donated to her. Fatimah wore a garment which, when she covered her head, did not reach her feet, and when she covered her feet by it, that garment did not reach her head. When the Prophet (peace be upon him) saw her struggle, he said: There is no harm to you: Here is only your father and slave.

Book 32, Number 4095:

Narrated Aisha, Ummul Mu'minin:

A mukhannath (eunuch) used to enter upon the wives of Prophet (peace be upon him). They (the people) counted him among those who were free of physical needs. One day the Prophet (peace be upon him) entered upon us when he was with one of his wives, and was describing the qualities of a woman, saying: When she comes forward, she comes forward with four (folds in her stomach), and when she goes backward, she goes backward with eight (folds in her stomach). The Prophet (peace be upon him) said: Do I not see that this (man) knows what here lies. Then they (the wives) observed veil from him.

Book 32, Number 4100:

Narrated Umm Salamah, Ummul Mu'minin:

I was with the Apostle of Allah (peace be upon him) while Maymunah was with him. Then Ibn Umm Maktum came. This happened when we were ordered to observe veil (purdah). The Prophet

(peace be upon him) said: Observe veil from him. We asked: Apostle of Allah! is he not blind? He can neither see us nor recognise us. The Prophet (peace be upon him) said: Are both of you blind? Do you not see him? AbuDawud said: This was peculiar to the wives of the Prophet (peace be upon him). Do you not see that Fatimah daughter of Qays passed her waiting period with Ibn Umm Maktum. The Prophet (peace be upon him) said to Fatimah daughter of Qays: Pass your waiting period with Ibn Umm Maktum, for he is a blind man. You can put off your clothes with him.

Book 32, Number 4101:

Narrated Abdullah ibn Amr ibn al-'As:

The Prophet (peace be upon him) said: When one of you marries his male-slave to his slave-woman, he should not look at her private parts.

Book 32, Number 4102:

Narrated Abdullah ibn Amr ibn al-'As:

The Prophet (peace be upon him) said: When one of you marries his female servant to his slave or to his employee, he should not look at her private part below the navel and above the knees.

Book 32, Number 4103:

Narrated Umm Salamah, Ummul Mu'minin:

The Prophet (peace be upon him) came to visit her when she was veiled, and said: use one fold and not two.

Book 32, Number 4104:

Narrated Dihyah ibn Khalifah al-Kalbi:

The Apostle of Allah (peace be upon him) was brought some pieces of fine Egyptian linen and he gave me one and said: Divide it into two; cut one of the pieces into a shirt and give the other to your wife for veil. Then when he turned away, he said: And order your wife to wear a garment below it and not show her figure.

Book 32, Number 4105:

Narrated Umm Salamah, Ummul Mu'minin:

Safiyyah, daughter of AbuUbayd, said: When the Apostle of Allah (peace be upon him) mentioned lower garment, Umm Salamah, wife of the Apostle of Allah (peace be upon him), asked him: And a

woman, Apostle of Allah? He replied: She may hang down a span. Umm Salamah said: Still it (foot) will be uncovered. He said: Then a forearm's length, nor exceeding it.

Book 32, Number 4107:

Narrated Abdullah ibn Umar:

The Apostle of Allah (peace be upon him) gave licence to others of the believers (i.e. the wives of the Prophet) to hang down their lower garment a span. Then they asked him to increase it, and he increased one span for them. They would send (the garment) to us and we would measure it one forearm's length for them.

Book 32, Number 4112:

Narrated Aisha, Ummul Mu'minin:

The Prophet (peace be upon him) ordered that the skins of the animals which had died a natural death should be used when they are tanned.

Book 32, Number 4113:

Narrated Salamah ibn al-Muhabbaq:

On the expedition of Tabuk the Apostle of Allah (peace be upon him) came to a household and, seeing a bucket hanging, asked for water. They said: Apostle of Allah, the animal died a natural death. He replied; Its tanning is its purification.

Book 32, Number 4114:

Narrated Maymunah:

Al-Aliyah, daughter of Subay', said: I had some sheep at Uhud, and they began to die. I then entered upon Maymunah, wife of the Prophet (peace be upon him), and mentioned it to her. Maymunah said to me: If you took their skins and made use of them, (that would be better for you). She asked: Is that lawful? She replied, Yes. Some people of the Quraysh passed by the Apostle of Allah (peace be upon him) dragging a sheep of theirs as big as an ass. The Apostle of Allah (peace be upon him) said to them: Would that you took its skin. They said: It died a natural death. The Apostle of Allah (peace be upon him) said: Water and leaves of the mimosa flava purify it.

Book 32, Number 4115:

Narrated Abdullah ibn Ukaym:

The letter of the Apostle of Allah (peace be upon him) was read out to us in the territory of Juhaynah when I was a young boy: Do not make use of the skin or sinew of an animal which died a natural death.

Book 32, Number 4116:

Narrated Abdullah ibn Ukaym,:

Al-Hakam ibn Uyaynah said that he went along with some people to Abdullah ibn Ukaym, a man of Juhaynah. al-Hakam said: They entered and I sat at the door. Then they came out and told me that Abdullah ibn Ukaym had informed them that the Apostle of Allah (peace be upon him) had written to Juhaynah one month before his death: Do not make use of the skin or sinew of an animal which died a natural death.

Book 32, Number 4117:

Narrated Mu'awiyah:

The Prophet (peace be upon him) said: Do not ride on silk stuff and panther skins. AbuSa'id said to us: AbuDawud said to us: The name of AbulMu'tamir is Yazid ibn Tahman. He lived in al-Hirah.

Book 32, Number 4119:

Narrated Al-Miqdam ibn Ma'dikarib:

Khalid said: Al-Miqdam ibn Ma'dikarib and a man of Banu Asad from the people of Qinnisrin went to Mu'awiyah ibn AbuSufyan.

Mu'awiyah said to al-Miqdam: Do you know that al-Hasan ibn Ali has died? Al-Miqdam recited the Qur'anic verse "We belong to Allah and to Him we shall return."

A man asked him: Do you think it a calamity? He replied: Why should I not consider it a calamity when it is a fact that the Apostle of Allah (peace be upon him) used to take him on his lap, saying: This belongs to me and Husayn belongs to Ali?

The man of Banu Asad said: (He was) a live coal which Allah has extinguished. Al-Miqdam said: Today I shall continue to make you angry and make you hear what you dislike. He then said: Mu'awiyah, if I speak the truth, declare me true, and if I tell a lie, declare me false.

He said: Do so. He said: I adjure you by Allah, did you hear the Apostle of Allah (peace be upon him) forbidding use to wear gold?

He replied: Yes. He said: I adjure you by Allah, do you know that the Apostle of Allah (peace be upon him) prohibited the wearing of silk?

He replied: Yes. He said: I adjure you by Allah, do you know that the Apostle of Allah (peace be upon him) prohibited the wearing of the skins of beasts of prey and riding on them?

He said: Yes. He said: I swear by Allah, I saw all this in your house, O Mu'awiyah.

Mu'awiyah said: I know that I cannot be saved from you, O Miqdam.

Khalid said: Mu'awiyah then ordered to give him what he did not order to give to his two companions, and gave a stipend of two hundred (dirhams) to his son. Al-Miqdam then divided it among his companions, and the man of Banu Asad did not give anything to anyone from the property he received. When Mu'awiyah was informed about it, he said: Al-Miqdam is a generous man; he has an open hand (for generosity). The man of Banu Asad withholds his things in a good manner.

Book 32, Number 4120:

Narrated Usamah:

The Apostle of Allah (peace be upon him) forbade (the use of) the skins of beasts of prey.

Book 32, Number 4123:

Narrated Jabir ibn Abdullah:

The Apostle of Allah (peace be upon him) forbade that a man should put on sandals while standing.

Book 32, Number 4126:

Narrated Abdullah ibn Abbas:

It is part of the Sunnah that when a man sits down, he should take off his sandals and place them at his side.

Book 32, Number 4129:

Narrated AbuHurayrah:

The Prophet (peace be upon him) said: When you put on (a garment) and when you perform ablution, you should begin with your right side.

Book 32, Number 4131:

Narrated Jabir ibn Samurah:

When I came to the Prophet (peace be upon him) in his house, I saw him sitting reclining on a pillow. The narrator Ibn al-Jarrah added: "on his left side".

Book 32, Number 4132:

Narrated Abdullah ibn Umar:

Sa'id ibn Amr al-Qurashi quoting his father said: Ibn Umar (once) saw some fellow travellers of the Yemen. They had their saddles (on camels) of leather. He said: If anyone likes to see the fellow travellers most resembling to the Companions of the Apostle of Allah (peace be upon him), he should see them.

Book 32, Number 4135:

Narrated Aisha, Ummul Mu'minin:

The bedding of the Apostle of Allah (peace be upon him) consisted of leather stuffed with palm fibre.

Book 32, Number 4136:

Narrated Umm Salamah, Ummul Mu'minin:

Her bedding was in front of the place of prayer of the Prophet (peace be upon him).

Book 32, Number 4137:

Narrated Abdullah ibn Umar:

The Apostle of Allah (peace be upon him) came to Fatimah and found a curtain hanging at her door, so he did not enter. Whenever he entered (the house), he would visit her first. Then Ali came and found that Fatimah was grieved.

He asked: What is the matter with you? She replied: The Apostle of Allah (peace be upon him) came to me but did not enter (the house).

Ali then came to him and said: Apostle of Allah, Fatimah felt it keenly that you came to visit her but did not go in. He replied: What have I to do with this world? What have I to do with prints and figures (on the curtain)? He (Ali) then went to Fatimah and informed her of what the Apostle of Allah (peace be upon him) had said.

She said: Ask the Apostle of Allah (peace be upon him) what he me to do about it.

He (the Prophet) said: Tell her that she must send it to so-and-so.

Book 32, Number 4140:

Narrated Ali ibn AbuTalib:

The Prophet (peace be upon him) said: The angels do not enter a house which contains a picture, a dog, or a man who is impure by sexual defilement.

Book 32, Number 4144:

Narrated Jabir ibn Abdullah:

The Prophet (peace be upon him) ordered Umar ibn al-Khattab who was in al-Batha' at the time of the conquest (of Makkah) to visit the Ka'bah and obliterate all images in it. The Prophet (peace be upon him) did not enter it until all the images were obliterated.

Book 32, Number 4146:

Narrated Abu Hurayrah:

The Apostle of Allah (peace be upon him) said: Gabriel (peace be upon him) came to me and said: I came to you last night and was prevented from entering simply because there were images at the door, for there was a decorated curtain with images on it in the house, and there was a dog in the house. So order the head of the image which is in the house to be cut off so that it resembles the form of a tree; order the curtain to be cut up and made into two cushions spread out on which people may tread; and order the dog to be turned out.

The Apostle of Allah (peace be upon him) then did so. The dog belonged to al-Hasan or al-Husayn and was under their couch. So he ordered it to be turned out.

Book 33: Combing the Hair (Kitab Al-Tarajjul)

Book 33, Number 4147:

Narrated Abdullah ibn Mughaffal:

The Apostle of Allah (peace be upon him) forbade combing the hair except every second day.

Book 33, Number 4148:

Narrated Fudalah ibn Ubayd:

Abdullah ibn Buraydah said: A man from the companions of the Prophet (peace be upon him) travelled to Fudalah ibn Ubayd when he was in Egypt.

He came to him and said: I have not come to you to visit you. But you and I heard a tradition from the Apostle of Allah (peace be upon him). I hope you may have some knowledge of it.

He asked: What is it? He replied: So and so. He said: Why do I see you dishevelled when you are the ruler of this land?

He said: The Apostle of Allah (peace be upon him) has forbidden us to indulge much in luxury.

He said: Why do I see you unshod? He replied: The Prophet (peace be upon him) used to command us to go barefoot at times.

Book 33, Number 4149:

Narrated AbuUmamah Ilyas ibn Tha'labah:

The Companions of the Apostle of Allah (peace be upon him) mentioned this word before him. The Apostle of Allah (peace be upon him) said: Listen, listen! Wearing old clothes is a part of faith, wearing old clothes is a part of faith.

Book 33, Number 4150:

Narrated Anas ibn Malik:

The Prophet (peace be upon him) had sikkah with which he perfumed himself.

Book 33, Number 4151:

Narrated AbuHurayrah:

The Prophet (peace be upon him) said: He who has hair should honour it.

Book 33, Number 4152:

Narrated Aisha, Ummul Mu'minin:

Karimah, daughter of Hammam, told that a woman came to Aisha (Allah be pleased with her) and asked her about dyeing with henna. She replied: There is no harm, but I do not like it. My beloved, the Apostle of Allah (peace be upon him), disliked its odour.

Book 33, Number 4153:

Narrated Aisha, Ummul Mu'minin:

When Hind, daughter of Utbah, said: Prophet of Allah, accept my allegiance, he replied; I shall not accept your allegiance till you make a difference to the palms of your hands; for they look like the paws of a beast of prey.

Book 33, Number 4154:

Narrated Aisha, Ummul Mu'minin:

A woman made a sign from behind a curtain to indicate that she had a letter for the Apostle of Allah (peace be upon him). The Prophet (peace be upon him) closed his hand, saying: I do not know this is a man's or a woman's hand. She said: No, a woman. He said: If you were a woman, you would make a difference to your nails, meaning with henna.

Book 33, Number 4161:

Narrated AbuMusa:

The Prophet (peace be upon him) said: If a woman uses perfume and passes the people so that they may get its odour, she is so-and-so, meaning severe remarks.

Book 33, Number 4162:

Narrated AbuHurayrah:

A woman met him and he found the odour of perfume in her. Her clothes were fluttering in the air. He said: O maid-servant of the Almighty, are you coming from the mosque? She replied: Yes. He said: For it did you use perfume? She replied: Yes. He said: I heard my beloved AbulQasim (peace be

upon him) say: The prayer of a woman who uses perfume for this mosque is not accepted until she returns and takes a bath like that of sexual defilement (perfectly).

Book 33, Number 4163:

Narrated AbuHurayrah:

The Prophet (peace be upon him) said: If a woman fumigates herself with perfume, she must not attend the night prayer with us. Ibn Nufayl said: Isha' means night prayer.

Book 33, Number 4164:

Narrated Ammar ibn Yasir:

I came to my family at night (after a journey) with my hands chapped and they perfumed me with saffron. In the morning I went to the Prophet (peace be upon him) and gave him a greeting, but he did not respond to me nor did he welcome me.

He said: Go away and wash this off yourself. I then went away and washed it off me. I came to him but there remained a spot of it on me. I give him a greeting, but he did not respond to me nor did he welcome me.

He said: Go away and wash it off yourself. I then went away and washed it off me. I then came and gave him a greeting.

He responded to me and welcomed me, saying: The angels do not attend the funeral of an unbeliever bringing good to it, nor a man who smears himself with saffron, nor a man who is sexually defiled. He said: He permitted the man who was sexually defiled to perform ablution when he slept, ate or drank.

Book 33, Number 4165:

Narrated Ammar ibn Yasir:

The tradition mentioned above (No. 4164) has also been transmitted by Ammar ibn Yasir through a different chain of narrators.

This version has: Ammar said: I used khaluq. The first version is more perfect; it mentioned "taking a bath". Ibn Jurayj said: I said to Umar (a transmitter): They might be wearing ihram (robe of pilgrim)? He replied: No, they were residents.

Book 33, Number 4166:

Narrated AbuMusa:

The Apostle of Allah (peace be upon him) said: Allah does not accept the prayer of a man who has any khaluq (perfume composed of saffron) on his body.

Book 33, Number 4168:

Narrated Ammar ibn Yasir:

The Prophet (peace be upon him) said: The angels do not come near three: the dead body of the unbeliever, one who smears himself with khaluq, and the one who is sexually defiled except that he performs ablution.

Book 33, Number 4169:

Narrated Al-Walid ibn Uqbah:

When the Prophet of Allah (peace be upon him) conquered Makkah. The people of Makkah began to bring their boys and he would invoke a blessing on them and rub their heads. I was brought, but as I had been perfumed with khaluq, he did not touch me because of the khaluq.

Book 33, Number 4170:

Narrated Anas ibn Malik:

A man came to the Apostle of Allah (peace be upon him) and he had the mark of yellowness (of saffron). The Prophet (peace be upon him rarely mentioned a thing which he disliked before a man. When he went away, he said: Would that you tell this man that he should wash this off him.

Book 33, Number 4173:

Narrated Anas ibn Malik:

The hair of the Apostle of Allah (peace be upon him) were up to the lobes of his ears.

Book 33, Number 4175:

Narrated Aisha, Ummul Mu'minin:

The hair of the Apostle of Allah (peace be upon him) were above wafrah and below jummah.

Book 33, Number 4177:

Narrated Aisha, Ummul Mu'minin:

When I parted the hair of the Apostle of Allah (peace be upon him) I made a parting from the crow of his head and let his forelock hang between his eyes.

Book 33, Number 4178:

Narrated Wa'il ibn Hujr:

I came to the Prophet (peace be upon him) and I had long hair. When the Apostle of Allah (peace be upon him) saw me, he said: Evil, evil! He said: I then returned and cut them off. I then came to him in the morning. He said (to me): I did not intend to do evil to you. This is much better.

Book 33, Number 4179:

Narrated Umm Hani:

The Prophet (peace be upon him) came to Mecca and he had four plaits of hair.

Book 33, Number 4180:

Narrated Abdullah ibn Ja'far:

The Prophet (peace be upon him) gave the children of Ja'far three day' time to visit them. He then came to visit them, and said: Do not weep over my brother after this day. He said: Call to me the children of my brother. We were brought to him as if we were chicken. He said: Call a barber to me. He then ordered and our heads were shaved.

Book 33, Number 4182:

Narrated Abdullah ibn Umar:

the Prophet (peace be upon him) forbade qaza' which means that the head of a boy is shaved and a lock is left.

Book 33, Number 4183:

Narrated Abdullah ibn Umar:

The Prophet (peace be upon him) saw a boy with part of his head shaved and part left unshaven. He forbade them to do that, saying: Shave it all or leave it all.

Book 33, Number 4184:

Narrated Anas ibn Malik:

I had a hanging lock of hair. My mother said to me: I shall not cut it, for the Apostle of Allah (peace be upon him) used to stretch it our and hold it.

Book 33, Number 4185:

Narrated Anas ibn Malik:

Al-Hajjaj ibn Hassan said: We entered upon Anas ibn Malik. My sister al-Mughirah said: You were a boy in those days and you had two locks of hair. He (Anas) rubbed your head and invoked blessing on you. He said: Shave them (i.e. the locks) or clip them, for this is the fashion of the Jews.

Book 33, Number 4190:

Narrated Abdullah ibn Amr ibn al-'As:

The Apostle of Allah (peace be upon him) said: Do not pluck out grey hair. If any believer grows a grey hair in Islam, he will have light on the Day of Resurrection. (This is Sufyan's version). Yahya's version says: Allah will record on his behalf a good deed for it, and will blot out a sin for it.

Book 33, Number 4193:

Narrated AbuDharr:

The Prophet (peace be upon him) said: The best things with which grey hair are changed are henna and katam.

Book 33, Number 4194:

Narrated AbuRimthah:

I went with my father to the Prophet (peace be upon him). He had locks hanging down as far as the lobes of the ears stained with henna, and he was wearing two green garments.

Book 33, Number 4195:

Narrated AbuRimthah:

This version adds (to the previous hadith No 4194): My father said to him (the Prophet): Show me what is on your back, for I am a physician. He (the Prophet) said: You are only a soother. Its physician is He Who has credit it.

Book 33, Number 4196:

Narrated AbuRimthah:

I and my father came to the Prophet (peace be upon him). He said to a man or to my father: Who is this? He replied: He is my son. He said: Do not commit a crime on him. He had stained his beard with henna.

Book 33, Number 4198:

Narrated Abdullah ibn Umar:

The Prophet (peace be upon him) used to wear tanned leather sandals and dye his beard yellow with wars and saffron.

Book 33, Number 4199:

Narrated Abdullah ibn Abbas:

When a man who had dyed himself with henna passed by the Prophet (peace be upon him), he said: How fine this is! When another man who had dyed himself with henna and katam passed by, he said: This is better than that. Then another man who had dyed himself with yellow dye, passed by, he said: This is better than all that.

Book 33, Number 4200:

Narrated Abdullah ibn Abbas:

The Prophet (peace be upon him) said: At the end of time there will be people who will use this black dye like the crops of doves who will not experience the fragrance of Paradise.

Book 33, Number 4201:

Narrated Thawban:

When the Apostle of Allah (peace be upon him) went on a journey, the last member of his family he saw was Fatimah, and the first he visited on his return was Fatimah. Once when he returned from an expedition she had hung up a hair-cloth, or a curtain, at her door, and adorned al-Hasan and al-Husayn with silver bracelets. So when he arrived, he did not enter. Thinking that he had been prevented from entering by what he had seen, she tore down the curtain, unfastened the bracelets from the boys and cut them off.

They went weeping to the Apostle of Allah (peace be upon him), and when he had taken them from them, he said: Take this to so and so's family. Thawban. In Medina, these are my family, and I did not like them to enjoy their good things in the present life. Buy Fatimah a necklace or asb, Thawban, and two ivory bracelets.

Book 34: Signet-Rings (Kitab Al-Khatam)

Book 34, Number 4210:

Narrated Abdullah ibn Mas'ud:

The Prophet of Allah (peace be upon him) disliked ten things: Yellow colouring, meaning khaluq, dyeing grey hair, trailing the lower garment, wearing a gold signet-ring, a woman decking herself before people who are not within the prohibited degrees, throwing dice, using spells except with the Mu'awwidhatan, wearing amulets, withdrawing the penis before the semen is discharged, in the case of a woman who is wife or not a wife, and having intercourse with a woman who is suckling a child; but he did not declare them to be prohibited.

Book 34, Number 4211:

Narrated Buraydah ibn al-Hasib:

A man came to the Prophet (peace be upon him) and he was wearing a signet-ring of yellow copper. He said to him: How is it that I notice the odour of idols in you? So he threw it away, and came wearing an iron signet ring. He (the Prophet) said: What is it that I see you wearing the adornment of the inhabitants of Hell? So he threw it away. He asked: Apostle of Allah, what material I must use? He said: Make it of silver, but do not weigh it as much as a mithqal,

Book 34, Number 4212:

Narrated AbuDhubab:

The signet-ring of the Prophet (peace be upon him) was of iron polished with silver. Sometimes it remained in my possession. Al-Mu'ayqib was in charge of the signet-ring of the Prophet (peace be upon him).

Book 34, Number 4214:

Narrated Ali ibn AbuTalib:

The Prophet (peace be upon him) used to wear the signet-ring on his right hand.

Book 34, Number 4215:

Narrated Abdullah ibn Umar:

The Prophet (peace be upon him) used to wear the signet-ring on his left hand, and put its stone next the palm of his hand.

Book 34, Number 4217:

Narrated Abdullah ibn Abbas:

Muhammad ibn Ishaq said: I saw as-Salt ibn Abdullah ibn Nawfal ibn AbdulMuttalib wearing the signet-ring on his right small finger. I asked: What is this? He replied: I saw Ibn Abbas wearing his ring in this manner. He put its stone towards the upper part of his palm. Ibn Abbas also mentioned that the Apostle of Allah (peace be upon him) used to wear his signet-ring in his manner.

Book 34, Number 4218:

Narrated Umar ibn al-Khattab:

Ibn az-Zubayr told that a woman client of theirs took az-Zubayr's daughter to Umar ibn al-Khattab wearing bells on her legs. Umar cut them off and said that he had heard the Apostle of Allah (peace be upon him) say: There is a devil along with each bell.

Book 34, Number 4220:

Narrated Arfajah ibn As'ad:

AbdurRahman ibn Tarafah said that his grandfather Arfajah ibn As'ad who had his nose cut off at the battle of al-Kilab got a silver nose, but it developed a stench, so the Prophet (peace be upon him) ordered him to get a gold nose.

Book 34, Number 4221:

Narrated Arfajah ibn As'ad:

The tradition mentioned above (No. 4220) has also been transmitted by Arfajah ibn As'ad through a different chain to the same effect.

Yazid said: I asked AbulAshhab: Did AbdurRahman ibn Tarafah meet his grandfather Arfajah? He replied: Yes.

Book 34, Number 4223:

Narrated Aisha, Ummul Mu'minin:

The Prophet (peace be upon him) got some ornaments presented by Negus as a gift to him. They contained a gold ring with an Abyssinian stone. The Apostle of Allah (peace be upon him) turning his attention from it took it by means of a stick or his finger, then called Umamah, daughter of Abul'As and daughter of his daughter Zaynab, and said: Wear it, my dear daughter.

Book 34, Number 4224:

Narrated AbuHurayrah:

The Prophet (peace be upon him) said: If anyone wants to put a ring of fire on one he loves, let him put a gold ring on him: if anyone wants to put a necklace of fire on one he loves, let him put a gold necklace on him, and if anyone wants to put a bracelet of fire on one he loves let him put a gold bracelet on him. Keep to silver and amuse yourselves with it.

Book 34, Number 4225:

Narrated A sister of Hudhayfah:

The Prophet (peace be upon him) said: You women folk, have in silver something with which you adorn yourselves. I assure you that any woman of you who adorns herself with gold which she displays will be punished for it.

Book 34, Number 4226:

Narrated Asma' daughter of Yazid:

The Prophet (peace be upon him) said: Any woman who wears a gold necklace will have a similar one of fire put on her neck on the Day of Resurrection, and any woman who puts a gold earring in her ear will have a similar one of fire put in her ear on the Day of Resurrection.

Book 34, Number 4227:

Narrated Mu'awiyah ibn AbuSufyan:

The Apostle of Allah (peace be upon him) forbade to ride on panther skins and to wear gold except a little.

Book 35: Trials and Fierce Battles (Kitab Al-Fitan Wa Al-Malahim)

Book 35, Number 4229:

Narrated Abdullah ibn Mas'ud:

The Prophet (peace be upon him) said: four (majestic) trials (fitnahs) will take place among this community, and in their end there will be destruction.

Book 35, Number 4230:

Narrated Abdullah ibn Umar:

When we were sitting with the Apostle of Allah (peace be upon him), he talked about periods of trial (fitnahs), mentioning many of them.

When he mentioned the one when people should stay in their houses, some asked him: Apostle of Allah, what is the trial (fitnah) of staying at home?

He replied: It will be flight and plunder. Then will come a test which is pleasant. Its murkiness is due to the fact that it is produced by a man from the people of my house, who will assert that he belongs to me, whereas he does not, for my friends are only the God-fearing. Then the people will unite under a man who will be like a hip-bone on a rib. Then there will be the little black trial which will leave none of this community without giving him a slap, and when people say that it is finished, it will be extended. During it a man will be a believer in the morning and an infidel in the evening, so that the people will be in two camps: the camp of faith which will contain no hypocrisy, and the camp of hypocrisy which will contain no faith. When that happens, expect the Antichrist (Dajjal) that day or the next.

Book 35, Number 4231:

Narrated Hudhayfah ibn al-Yaman:

I swear by Allah, I do not know whether my companions have forgotten or have pretended to forgot. I swear by Allah that the Apostle of Allah (peace be upon him) did not omit a leader of a wrong belief (fitnah)--up to the end of the world--whose followers reach the number of three hundred and upwards but he mentioned to us his name, his father's name and the name of his tribe.

Book 35, Number 4232:

Narrated Hudhayfah ibn al-Yaman:

Subay' ibn Khalid said: I came to Kufah at the time when Tustar was conquered. I took some mules from it. When I entered the mosque (of Kufah), I found there some people of moderate stature, and among them was a man whom you could recognize when you saw him that he was from the people of Hijaz.

I asked: Who is he? The people frowned at me and said: Do you not recognize him? This is Hudhayfah ibn al-Yaman, the companion of the Apostle of Allah (peace be upon him).

Then Hudhayfah said: People used to ask the Apostle of Allah (peace be upon him) about good, and I used to ask him about evil. Then the people stared hard at him.

He said: I know the reason why you dislike it. I then asked: Apostle of Allah, will there be evil as there was before, after this good which Allah has bestowed on us?

He replied: Yes. I asked: Wherein does the protection from it lie? He replied: In the sword. I asked: Apostle of Allah, what will then happen?

He replied: If Allah has on Earth a caliph who flays your back and takes your property, obey him, otherwise die holding onto the stump of a tree.

I asked: What will come next? He replied: Then the Antichrist (Dajjal) will come forth accompanied by a river and fire. He who falls into his fire will certainly receive his reward, and have his load taken off him, but he who falls into his river will have his load retained and his reward taken off him.

I then asked: What will come next? He said: The Last Hour will come.

Book 35, Number 4234:

Narrated Hudhayfah:

The tradition mentioned above (No. 4232) has also been transmitted through a different chain of narrators by Nasr ibn Asim al-Laythi who said: We came to al-Yashkuri with a group of the people of Banu Layth.

He asked: Who are these people? We replied: Banu Layth. We have come to you to ask you about the tradition of Hudhayfah. He then mentioned the tradition and said: I asked: Apostle of Allah, will there be evil after this good?

He replied: There will be trial (fitnah) and evil. I asked: Apostle of Allah, will there be good after this evil? He replied: Learn the Book of Allah, Hudhayfah, and adhere to its contents. He said it three times.

I asked: Apostle of Allah, will there be good after this evil? He replied: An illusory truce and a community with specks in its eye. I asked: Apostle of Allah, what do you mean by an illusory community?

He replied: The hearts of the people will not return to their former condition. I asked: Apostle of Allah, will there be evil after this good? He replied: There will be wrong belief which will blind and deafen men to the truth in which there will be summoners at the gates of Hell. If you, Hudhayfah, die adhering to a stump, it will be better for you than following any of them.

Book 35, Number 4237A:

Narrated Abdullah ibn Umar:

The Prophet (peace be upon him) said: The Muslims will soon be besieged up to Medina, so that their most distant frontier outpost will be Salah.

Book 35, Number 4240:

Narrated AbuMalik al-Ash'ari:

The Prophet (peace be upon him) said: Allah has protected you from three things: that your Prophet should not invoke a curse on you and should all perish, that those who follow what is false should not prevail over those who follow the truth, and that you should not all agree in an error.

Book 35, Number 4241:

Narrated Abdullah ibn Mas'ud:

The Prophet (peace be upon him) said: The mill of Islam will go round till the year thirty-five, or thirty-six, or thirty-seven; then if they perish, they will have followed the path of those who perished before them, but if their religion is maintained, it will be maintained for seventy years. I asked: Does it mean seventy years which remain or seventy years which are gone by? He replied: It means (seventy years) that are gone by.

Book 35, Number 4243:

Narrated AbuBakrah:

The Apostle of Allah (peace be upon him) said: There will be a period of commotion in which the one who lies down will be better than the one who sits, and the one who sits is better than the one who stands, and the one who stands is better than the one who walks, and the one who walks is better than the one who runs (to it).

He asked: What do you command me to do, Apostle of Allah? He replied: He who has camels should remain with his camels, he who has sheep should remain with his sheep, and he who has land should remain with his land.

He asked: If anyone has more of these, (what should he do)?

He replied: He should take his sword, strike its edge on a stone, and then escape if he can.

Book 35, Number 4244:

Narrated Sa'd ibn AbuWaqqas:

I asked: Apostle of Allah! tell me if someone enters my house and extends his hands to kill me (what should I do?) The Apostle of Allah (peace be upon him) replied: Be like the two sons of Adam. The narrator Yazid (ibn Khalid) then recited the verse: "If thou dost stretch they hand against me to slay me."

Book 35, Number 4245:

Narrated Abdullah ibn Mas'ud ; Khuraym ibn Fatik:

The tradition mentioned above (No. 4243) has also been transmitted by Ibn Mas'ud through a different chain of narrators.

Ibn Mas'ud said: I heard the Prophet (peace be upon him) say: He then mentioned a portion of the tradition narrated by AbuBakrah (No. 4243).

This version adds: He (the Prophet) said: All their slain will go to Hell. I (Wabisah) asked: When will this happen Ibn Mas'ud?

He replied: This is the period of turmoil (harj) when a man will not be safe from his associates.

I asked: What do you command me (to do) if I happen to live during that period? He replied: You should restrain your tongue and hand and stay at home.

When Uthman was slain, I recollected this tradition. I then rode (on a camel) and came to Damascus. There I met Khuraym ibn Fatik and mentioned this tradition to him. He swore by Allah,

there was no god but He, he had heard it from the Apostle of Allah (peace be upon him), as Ibn Mas'ud transmitted it to me (Wabisah).

Book 35, Number 4246:

Narrated AbuMusa al-Ash'ari:

The Apostle of Allah (peace be upon him) said: Before the Last Hour there will be commotions like pieces of a dark night in which a man will be a believer in the morning and an infidel in the evening, or a believer in the evening and infidel in the morning. He who sits during them will be better than he who gets up and he who walks during them is better than he who runs. So break your bows, cut your bowstrings and strike your swords on stones. If people then come in to one of you, let him be like the better of Adam's two sons.

Book 35, Number 4247:

Narrated Abdullah ibn Umar:

AbdurRahman ibn Samurah said: I was holding the hand of Ibn Umar on one of the ways of Medina. He suddenly came to a hanging head. He said: Unhappy is the one who killed him. When he proceeded, he said: I do not consider him but unfortunate. I heard the Apostle of Allah (peace be upon him) say: If anyone goes to a man of my community in order to kill him, he should say in this way, the one who kills will go to Hell and the one who is killed will go to Paradise.

Book 35, Number 4248:

Narrated AbuDharr:

The Apostle of Allah (peace be upon him) said to me: O AbuDharr. I replied: At thy service and at thy pleasure, Apostle of Allah. He then mentioned the tradition in which he said: What will you do when there the death of the people (in Medina) and a house will reach the value of a slave (that is, a grave will be sold for a slave).

I replied: Allah and His Apostle know best. Or he said: What Allah and His Apostle choose for me.

He said: You must show endurance. Or he said; you may endure. He then said to me: What will you do, AbuDharr, when you see the Ahjar az-Zayt covered with blood?

I replied: What Allah and His Apostle choose for me.

He said: You must go to those who are like-minded.

I asked: Should I not take my sword and put it on my shoulder? He replied: you would then associate yourself with the people. I then asked: What do you order me to do? You must stay at home. I asked: (What should I do) if people enter my house and find me?

He replied: If you are afraid the gleam of the sword may dazzle you, put the end of your garment over your face in order that (the one who kills you) may bear the punishment of your sins and his.

Book 35, Number 4249:

Narrated AbuMusa al-Ash'ari:

The Prophet (peace be upon him) said: Before you there will be commotions like pieces of a dark night in which a man will be a believer in the morning and an infidel in the evening. He who sits during them will be better than he who gets up, and he who gets up during them is better than he who walks, and he who walks during them is better than he who runs. They (the people) said: What do you order us to do? He replied: Keep to your houses.

Book 35, Number 4250:

Narrated Al-Miqdad ibn al-Aswad:

I swear by Allah, I heard the Apostle of Allah (peace be upon him) say: The happy man is he who avoids dissensions: happy is the man who avoids dissensions; happy is the man who avoids dissensions: but how fine is the man who is afflicted and shows endurance.

Book 35, Number 4251:

Narrated AbuHurayrah:

The Prophet (peace be upon him) said: There will be civil strife (fitnah) which will render people deaf, dumb and blind regarding what is right. Those who contemplate it will be drawn by it, and giving rein to the tongue during it will be like smiting with the sword.

Book 35, Number 4252:

Narrated Abdullah ibn Amr ibn al-'As:

The Prophet (peace be upon him) said: There will be civil strife which wipe out the Arabs, and their slain will go to Hell. During it the tongue will be more severe than blows of the sword.

Book 35, Number 4257:

Narrated AbudDarda' and Ubadah ibn as-Samit:

Khalid ibn Dihqan said: When we were engaged in the battle of Constantinople at Dhuluqiyyah, a man of the people of Palestine, who was one of their nobility and elite and whose rank was known to them, came forward. He was called Hani ibn Kulthum ibn Sharik al-Kinani. He greeted Abdullah ibn Zakariyya who knew his rank.

Khalid said to us: Abdullah ibn AbuZakariyya told us: I heard Umm ad-Darda' say: I heard AbudDarda' say: I heard the Apostle of Allah (peace be upon him) say: It is hoped that Allah may forgive every sin, except in the case of one who dies a polytheist, or one who purposely kills a believer.

Hani ibn Kulthum ar-Rabi' then said: I heard Mahmud ibn ar-Rabi' transmitting a tradition from Ubadah ibn as-Samit who transmitted from the Apostle of Allah (peace be upon him) who said: If a man kills a believer unjustly, Allah will not accept any action or duty of his, obligatory or supererogatory.

Khalid then said to us: Ibn AbuZakariyya transmitted a tradition to us from Umm ad-Darda' on the authority of AbudDarda' from the Apostle of Allah (peace be upon him) who said: A believer will continue to go on quickly and well so long as he does not shed unlawful blood; when he sheds unlawful blood, he becomes slow and heavy-footed.

A similar tradition has been transmitted by Hani ibn Kulthum from Mahmud ibn ar-Rabi' on the authority of Ubadah ibn as-Samit from the Apostle of Allah (peace be upon him).

Book 35, Number 4259:

Narrated Zayd ibn Thabit:

The verse "If a man kills a believer intentionally, his recompense is Hell to abide therein for ever" was revealed six months after the verse "And those who invoke not with Allah any other god, nor slay such life as Allah has made sacred, except for just cause in Surat al-Furqan.

Book 35, Number 4264:

Narrated Sa'id ibn Zayd:

We were with the Prophet (peace be upon him). He mentioned civil strife (fitnah) and expressed its gravity. We or the people said: Apostle of Allah, if this happens to us it will destroy us. The Apostle of Allah (peace be upon him) said; No. It is enough for you that you would be killed. Sa'id said: I saw that my brethren were killed.

Book 35, Number 4265:

Narrated AbuMusa:

The Prophet (peace be upon him) said: This people of mine is one to which mercy is shown. It will have no punishment in the next world, but its punishment in this world will be trials, earthquakes and being killed.

Book 36: The Promised Deliverer (Kitab Al-Mahdi)

Book 36, Number 4266:

Narrated Jabir ibn Samurah:

The Prophet (peace be upon him) said: The religion will continue to be established till there are twelve caliphs over you, and the whole community will agree on each of them. I then heard from the Prophet (peace be upon him) some remarks which I could not understand. I asked my father: What is he saying: He said: all of them will belong to Quraysh.

Book 36, Number 4269:

Narrated Abdullah ibn Mas'ud:

The Prophet (peace be upon him) said: If only one day of this world remained. Allah would lengthen that day (according to the version of Za'idah), till He raised up in it a man who belongs to me or to my family whose father's name is the same as my father's, who will fill the earth with equity and justice as it has been filled with oppression and tyranny (according to the version of Fitr). Sufyan's version says: The world will not pass away before the Arabs are ruled by a man of my family whose name will be the same as mine.

Book 36, Number 4270:

Narrated Ali ibn AbuTalib:

The Prophet (peace be upon him) said: If only one day of this time (world) remained, Allah would raise up a man from my family who would fill this earth with justice as it has been filled with oppression.

Book 36, Number 4271:

Narrated Umm Salamah, Ummul Mu'minin:

The Prophet (peace be upon him) said: The Mahdi will be of my family, of the descendants of Fatimah. Abdullah ibn Ja'far said: I heard AbulMalih praising Ali ibn Nufayl and describing his good qualities.

Book 36, Number 4272:

Narrated AbuSa'id al-Khudri:

The Prophet (peace be upon him) said: The Mahdi will be of my stock, and will have a broad forehead a prominent nose. He will fill the earth will equity and justice as it was filled with oppression and tyranny, and he will rule for seven years.

Book 36, Number 4273:

Narrated Umm Salamah, Ummul Mu'minin:

The Prophet (peace be upon him) said: Disagreement will occur at the death of a caliph and a man of the people of Medina will come flying forth to Mecca. Some of the people of Mecca will come to him, bring him out against his will and swear allegiance to him between the Corner and the Maqam. An expeditionary force will then be sent against him from Syria but will be swallowed up in the desert between Mecca and Medina. When the people see that, the eminent saints of Syria and the best people of Iraq will come to him and swear allegiance to him between the Corner and the Maqam.

Then there will arise a man of Quraysh whose maternal uncles belong to Kalb and send against them an expeditionary force which will be overcome by them, and that is the expedition of Kalb. Disappointed will be the one who does not receive the booty of Kalb. He will divide the property, and will govern the people by the Sunnah of their Prophet (peace be upon him) and establish Islam on Earth. He will remain seven years, then die, and the Muslims will pray over him.

Book 36, Number 4276A:

Narrated Ali ibn AbuTalib:

AbuIshaq told that Ali looked at his son al-Hasan and said: This son of mine is a sayyid (chief) as named by the Prophet (peace be upon him), and from his loins will come forth a man who will be called by the name of your Prophet (peace be upon him) and resemble him in conduct but not in appearance. He then mentioned the story about his filling the earth with justice.

Book 36, Number 4277:

Narrated Ali ibn AbuTalib:

The Prophet (peace be upon him) said: A man called al-Harith ibn Harrath will come forth from Ma Wara an-Nahr. His army will be led by a man called Mansur who will establish or consolidate things for Muhammad's family as Quraysh consolidated them for the Apostle of Allah (peace be upon him). Every believer must help him, or he said: respond to his sermons.

Book 37: Battles (Kitab Al-Malahim)

Book 37, Number 4278:

Narrated AbuHurayrah:

The Prophet (peace be upon him) said: Allah will raise for this community at the end of every hundred years the one who will renovate its religion for it.

Book 37, Number 4281:

Narrated Mu'adh ibn Jabal:

The Prophet (peace be upon him) said: The flourishing state of Jerusalem will be when Yathrib is in ruins, the ruined state of Yathrib will be when the great war comes, the outbreak of the great war will be at the conquest of Constantinople and the conquest of Constantinople when the Dajjal (Antichrist) comes forth. He (the Prophet) struck his thigh or his shoulder with his hand and said: This is as true as you are here or as you are sitting (meaning Mu'adh ibn Jabal).

Book 37, Number 4282:

Narrated Mu'adh ibn Jabal:

The Prophet (peace be upon him) said: The greatest war, the conquest of Constantinople and the coming forth of the Dajjal (Antichrist) will take place within a period of seven months.

Book 37, Number 4283:

Narrated Abdullah ibn Busr:

The Prophet (peace be upon him) said: The time between the great war and the conquest of the city (Constantinople) will be six years, and the Dajjal (Antichrist) will come forth in the seventh.

Book 37, Number 4284:

Narrated Thawban:

The Prophet (peace be upon him) said: The people will soon summon one another to attack you as people when eating invite others to share their dish. Someone asked: Will that be because of our small numbers at that time? He replied: No, you will be numerous at that time: but you will be scum and rubbish like that carried down by a torrent, and Allah will take fear of you from the breasts of your enemy and last enervation into your hearts. Someone asked: What is wahn (enervation). Apostle of Allah (peace be upon him): He replied: Love of the world and dislike of death.

Book 37, Number 4285:

Narrated AbudDarda':

The Prophet (peace be upon him) said: The place of assembly of the Muslims at the time of the war will be in al-Ghutah near a city called Damascus, one of the best cities in Syria.

Book 37, Number 4287:

Narrated Awf ibn Malik:

The Prophet (peace be upon him) said: Allah will not gather two swords upon this community: Its own sword and the sword of its enemy.

Book 37, Number 4288:

Narrated One of the Companions:

The Prophet (peace be upon him) said: Let the Abyssinians alone as long as they let you alone, and let the Turks alone as long as they leave you alone.

Book 37, Number 4292:

Narrated AbuBakrah:

The Apostle of Allah (peace be upon him) said: Some of my people will alight on low-lying ground, which they will call al-Basrah, beside a river called Dajjal (the Tigris) over which there is a bridge. Its people will be numerous and it will be one of the capital cities of immigrants (or one of the capital cities of Muslims, according to the version of Ibn Yahya who reported from AbuMa'mar).

At the end of time the descendants of Qantura' will come with broad faces and small eyes and alight on the bank of the river. The town's inhabitants will then separate into three sections, one of which will follow cattle and (live in) the desert and perish, another of which will seek security for themselves and perish, but a third will put their children behind their backs and fight the invaders, and they will be the martyrs.

Book 37, Number 4293:

Narrated Anas ibn Malik:

The Prophet (peace be upon him) said: The people will establish cities, Anas, and one of them will be called al-Basrah or al-Busayrah. If you should pass by it or enter it, avoid its salt-marshes, its Kall, its market, and the gate of its commanders, and keep to its environs, for the earth will swallow some people up, pelting rain will fall and earthquakes will take place in it, and there will be people who will spend the night in it and become apes and swine in the morning.

Book 37, Number 4294:

Narrated AbuHurayrah:

Salih ibn Dirham said: We went on the pilgrimage and met a man who asked us: Is there a town near you called al-Ubullah? We said: Yes. He said: Is there any of you who will undertake to pray two or four rak'ahs on my behalf in the mosque of al-Ashshar, stating "they are on behalf of AbuHurayrah"?

He (AbuHurayrah) said: I heard my friend AbulQasim (peace be upon him) say: On the Day of Resurrection Allah will raise martyrs from the mosque of al-Ashshar, who will be the only ones to rise with the martyrs of Badr.

Book 37, Number 4295:

Narrated Abdullah ibn Amr ibn al-'As:

The Prophet (peace be upon him) said: Leave the Abyssinians alone as long as they leave you alone, for it is only the Abyssinian with short legs who will seek to take out the treasure of the Ka'bah.

Book 37, Number 4305:

Narrated Imran ibn Husayn:

The Prophet (peace be upon him) said: Let him who hears of the Dajjal (Antichrist) go far from him for I swear by Allah that a man will come to him thinking he is a believer and follow him because of confused ideas roused in him by him.

Book 37, Number 4306:

Narrated Ubadah ibn as-Samit:

The Prophet (peace be upon him) said: I have told you so much about the Dajjal (Antichrist) that I am afraid you may not understand. The Antichrist is short, hen-toed, woolly-haired, one-eyed, an

eye-sightless, and neither protruding nor deep-seated. If you are confused about him, know that your Lord is not one-eyed.

Book 37, Number 4310:

Narrated AbuHurayrah:

The Prophet (peace be upon him) said: There is no prophet between me and him, that is, Jesus (peace be upon him). He will descent (to the earth). When you see him, recognise him: a man of medium height, reddish fair, wearing two light yellow garments, looking as if drops were falling down from his head though it will not be wet. He will fight the people for the cause of Islam. He will break the cross, kill swine, and abolish jizyah. Allah will perish all religions except Islam. He will destroy the Antichrist and will live on the earth for forty years and then he will die. The Muslims will pray over him.

Book 37, Number 4311:

Narrated Fatimah, daughter of Qays:

The Apostle of Allah (peace be upon him) once delayed the congregational night prayer.

He came out and said: The talk of Tamim ad-Dari detained me. He transmitted it to me from a man who was on of of the islands of the sea. All of a sudden he found a woman who was trailing her hair. He asked: Who are you?

She said: I am the Jassasah. Go to that castle. So I came to it and found a man who was trailing his hair, chained in iron collars, and leaping between Heaven and Earth.

I asked: Who are you? He replied: I am the Dajjal (Antichrist). Has the Prophet of the unlettered people come forth now? I replied: Yes. He said: Have they obeyed him or disobeyed him? I said: No, they have obeyed him. He said: That is better for them.

Book 37, Number 4314:

Narrated Jabir ibn Abdullah:

The Apostle of Allah (peace be upon him) said one day from the pulpit: When some people were sailing in the sea, their food was finished. An island appeared to them. They went out seeking bread. They were met by the Jassasah (the Antichrist's spy).

I said to AbuSalamah: What is the Jassasah? He replied: A woman trailing the hair of her skin and of her head. She said: In this castle. He then narrated the rest of the (No. 4311) tradition. He asked about the palm-trees of Baysan and the spring of Zughar. He said: He is the Antichrist. Ibn Salamah said to me: There is something more in this tradition, which I could not remember. He said: Jabir testified that it was he who was Ibn Sayyad.

I said: He died. He said: Let him die. I said: He accepted Islam. He said: Let him accept Islam. I said: He entered Medina. He said: Let him enter Medina.

Book 37, Number 4316:

Narrated Abdullah ibn Umar:

Nafi' told that Ibn Umar used to say: I swear by Allah that I do not doubt that Antichrist is Ibn Sayyad.

Book 37, Number 4317:

Narrated Jabir ibn Abdullah:

Muhammad ibn al-Munkadir told that he saw Jabir ibn Abdullah swearing by Allah that Ibn as-Sa'id was the Dajjal (Antichrist). I expressed my surprise by saying: You swear by Allah! He said: I heard Umar swearing to that in the presence of the Apostle of Allah (peace be upon him), but the Apostle of Allah (peace be upon him) did not make any objection to it.

Book 37, Number 4318:

Narrated Jabir ibn Abdullah:

We saw the last of Ibn Sayyad at the battle of the Harrah.

Book 37, Number 4319:

Narrated AbuHurayrah:

The Prophet (peace be upon him) said: The Last Hour will not come before there come forth thirty Dajjals (fraudulents), everyone presuming himself that he is an apostle of Allah.

Book 37, Number 4320:

Narrated AbuHurayrah:

The Prophet (peace be upon him) said: The Last Hour will not come before there come forth thirty liar Dajjals (fraudulents) lying on Allah and His Apostle.

Book 37, Number 4322:

Narrated Abdullah ibn Mas'ud:

The Apostle of Allah (peace be upon him) said: The first defect that permeated Banu Isra'il was that a man (of them) met another man and said: O so-and-so, fear Allah, and abandon what you are

doing, for it is not lawful for you. He then met him the next day and that did not prevent him from eating with him, drinking with him and sitting with him. When they did so. Allah mingled their hearts with each other.

He then recited the verse: "curses were pronounced on those among the children of Isra'il who rejected Faith, by the tongue of David and of Jesus the son of Mary"...up to "wrongdoers".

He then said: By no means, I swear by Allah, you must enjoin what is good and prohibit what is evil, prevent the wrongdoer, bend him into conformity with what is right, and restrict him to what is right.

Book 37, Number 4323:

Narrated Abdullah ibn Mas'ud:

A similar tradition (to the No. 4322) has also been transmitted by Ibn Mas'ud through a different chain of narrators to the same effect.

This version adds: "Or Allah will mingle your hearts together and curse you as He cursed them."

Book 37, Number 4324:

Narrated AbuBakr:

You people recite this verse "You who believe, care for yourselves; he who goes astray cannot harm you when you are rightly-guided," and put it in its improper place.

Khalid's version has: We heard the Prophet (peace be upon him) say: When the people see a wrongdoer and do not prevent him, Allah will soon punish them all. Amr ibn Hushaym's version has: I heard the Apostle of Allah (peace be upon him) say: If acts of disobedience are done among any people and do not change them though the are able to do so, Allah will soon punish them all.

Book 37, Number 4325:

Narrated Jabir ibn Abdullah:

The Prophet (peace be upon him) said: If any man is among a people in whose midst he does acts of disobedience, and, though they are able to make him change (his acts), they do not change, Allah will smite them with punishment before they die.

Book 37, Number 4327:

Narrated AbuTha'labah al-Khushani:

AbuUmayyah ash-Sha'bani said: I asked AbuTha'labah al-Khushani: What is your opinion about the verse "Care for yourselves".

He said: I swear by Allah, I asked the one who was well informed about it; I asked the Apostle of Allah (peace be upon him) about it.

He said: No, enjoin one another to do what is good and forbid one another to do what is evil.

But when you see niggardliness being obeyed, passion being followed, worldly interests being preferred, everyone being charmed with his opinion, then care for yourself, and leave alone what people in general are doing; for ahead of you are days which will require endurance, in which showing endurance will be like grasping live coals. The one who acts rightly during that period will have the reward of fifty men who act as he does.

Another version has: He said (The hearers asked:) Apostle of Allah, the reward of fifty of them?

He replied: The reward of fifty of you.

Book 37, Number 4328:

Narrated Abdullah ibn Amr ibn al-'As:

The Prophet (peace be upon him) said: How will you do when that time will come? Or he said: A time will soon come when the people are sifted and only dregs of mankind survive and their covenants and guarantees have been impaired and they have disagreed among themselves and become thus, interwining his fingers. They asked: What do you order us to do, Apostle of Allah? He replied: Accept what you approve, abandon what you disapprove, attend to your own affairs and leave alone the affairs of the generality.

Book 37, Number 4329:

Narrated Abdullah ibn Amr ibn al-'As:

When we were around the Apostle of Allah (peace be upon him), he mentioned the period of commotion (fitnah) saying: When you see the people that their covenants have been impaired, (the fulfilling of) the guarantees becomes rare, and they become thus (interwining his fingers). I then got up and said: What should I do at that time, may Allah make me ransom for you? He replied: Keep to your house, control your tongue, accept what you approve, abandon what you disapprove, attend to your own affairs, and leave alone the affairs of the generality.

Book 37, Number 4330:

Narrated AbuSa'id al-Khudri:

The Prophet (peace be upon him) said: The best fighting (jihad) in the path of Allah is (to speak) a word of justice to an oppressive ruler.

Book 37, Number 4331:

Narrated Amirah al-Kindi:

The Prophet (peace be upon him) said: When sin is done in the earth, he who sees it and disapproves of it will be taken like one who was not present, but he who is not present and approves of it will be like him who sees.

Book 37, Number 4335:

Narrated AbuTha'labah al-Khushani:

The Prophet (peace be upon him) said: Allah will not fail to detain this community for less than half a day.

Book 37, Number 4336:

Narrated Sa'd ibn AbuWaqqas:

The Prophet (peace be upon him) said: I hope my community will not fail to maintain their position in the sight of their Lord if He delays them half a day. Sa'd was asked: How long is half a day? He said: It is five hundred years.

Book 38: Prescribed Punishments (Kitab Al-Hudud)

Book 38, Number 4339:

Narrated Aisha, Ummul Mu'minin:

The Apostle of Allah (peace be upon him) Said: The blood of a Muslim man who testifies that there is no god but Allah and that Muhammad is Allah's Apostle should not lawfully be shed except only for one of three reasons: a man who committed fornication after marriage, in which case he should be stoned; one who goes forth to fight with Allah and His Apostle, in which case he should be killed or crucified or exiled from the land; or one who commits murder for which he is killed.

Book 38, Number 4341:

Narrated Mu'adh ibn Jabal:

AbuMusa said: Mu'adh came to me when I was in the Yemen. A man who was Jew embraced Islam and then retreated from Islam. When Mu'adh came, he said: I will not come down from my mount until he is killed. He was then killed. One of them said: He was asked to repent before that.

Book 38, Number 4345:

Narrated Abdullah ibn Abbas:

Abdullah ibn AbuSarh used to write (the revelation) for the Apostle of Allah (peace be upon him). Satan made him slip, and he joined the infidels. The Apostle of Allah (peace be upon him) commanded to kill him on the day of Conquest (of Mecca). Uthman ibn Affan sought protection for him. The Apostle of Allah (peace be upon him) gave him protection.

Book 38, Number 4346:

Narrated Sa'd ibn AbuWaqqas:

On the day of the conquest of Mecca, Abdullah ibn Sa'd ibn AbuSarh hid himself with Uthman ibn Affan.

He brought him and made him stand before the Prophet (peace be upon him), and said: Accept the allegiance of Abdullah, Apostle of Allah! He raised his head and looked at him three times, refusing him each time, but accepted his allegiance after the third time.

Then turning to his companions, he said: Was not there a wise man among you who would stand up to him when he saw that I had withheld my hand from accepting his allegiance, and kill him?

They said: We did not know what you had in your heart, Apostle of Allah! Why did you not give us a signal with your eye?

He said: It is not advisable for a Prophet to play deceptive tricks with the eyes.

Book 38, Number 4348:

Narrated Abdullah Ibn Abbas:

A blind man had a slave-mother who used to abuse the Prophet (peace be upon him) and disparage him. He forbade her but she did not stop. He rebuked her but she did not give up her habit. One night she began to slander the Prophet (peace be upon him) and abuse him. So he took a dagger, placed it on her belly, pressed it, and killed her. A child who came between her legs was smeared with the blood that was there. When the morning came, the Prophet (peace be upon him) was informed about it.

He assembled the people and said: I adjure by Allah the man who has done this action and I adjure him by my right to him that he should stand up. Jumping over the necks of the people and trembling the man stood up.

He sat before the Prophet (peace be upon him) and said: Apostle of Allah! I am her master; she used to abuse you and disparage you. I forbade her, but she did not stop, and I rebuked her, but she did not abandon her habit. I have two sons like pearls from her, and she was my companion. Last night she began to abuse and disparage you. So I took a dagger, put it on her belly and pressed it till I killed her.

Thereupon the Prophet (peace be upon him) said: Oh be witness, no retaliation is payable for her blood.

Book 38, Number 4349:

Narrated Ali ibn AbuTalib:

A Jewess used to abuse the Prophet (peace be upon him) and disparage him. A man strangled her till she died. The Apostle of Allah (peace be upon him) declared that no recompense was payable for her blood.

Book 38, Number 4350:

Narrated AbuBakr:

AbuBarzah said: I was with AbuBakr. He became angry at a man and uttered hot words. I said: Do you permit me, Caliph of the Apostle of Allah (peace be upon him), that I cut off his neck? These words of mine removed his anger; he stood and went in. He then sent for me and said: What did you say just now? I said: (I had said:) Permit me that I cut off his neck. He said: Would you do it if I ordered you? I said: Yes. He said: No, I swear by Allah, this is not allowed for any man after Muhammad (peace be upon him).

Book 38, Number 4356:

Narrated Abdullah ibn Umar:

Some people raided the camels of the Prophet (peace be upon him), drove them off, and apostatised. They killed the herdsman of the Apostle of Allah (peace be upon him) who was a believer. He (the Prophet) sent (people) in pursuit of them and they were caught. He had their hands and feet cut off, and their eyes put out. The verse regarding fighting against Allah and His Prophet (peace be upon him) was then revealed. These were the people about whom Anas ibn Malik informed al-Hajjaj when he asked him.

Book 38, Number 4357:

Narrated AbuzZinad:

When the Apostle of Allah (peace be upon him) cut off (the hands and feet of) those who had stolen his camels and he had their eyes put out by fire (heated nails), Allah reprimanded him on that (action), and Allah, the Exalted, revealed: "The punishment of those who wage war against Allah and His Apostle and strive with might and main for mischief through the land is execution or crucifixion."

Book 38, Number 4359:

Narrated Abdullah ibn Abbas:

The verse "The punishment of those who wage war against Allah and His Apostle, and strive with might and main for mischief through the land is execution, or crucifixion, or the cutting off of hands and feet from opposite side or exile from the land...most merciful" was revealed about polytheists. If any of them repents before they are arrested, it does not prevent from inflicting on him the prescribed punishment which he deserves.

Book 38, Number 4362:

Narrated Aisha, Ummul Mu'minin:

The Apostle of Allah (peace be upon him) Said: Forgive the people of good qualities their slips, but not faults to which prescribed penalties apply.

Book 38, Number 4363:

Narrated Abdullah ibn Amr ibn al-'As:

The Prophet (peace be upon him) said: Forgive the infliction of prescribed penalties among yourselves, for any prescribed penalty of which I hear must be carried out.

Book 38, Number 4364:

Narrated Nu'aym:

Ma'iz came to the Prophet (peace be upon him) and admitted (having committed adultery) four times in his presence so he ordered him to be stoned to death, but said to Huzzal: If you had covered him with your garment, it would have been better for you.

Book 38, Number 4366:

Narrated Wa'il ibn Hujr:

When a woman went out in the time of the Prophet (peace be upon him) for prayer, a man attacked her and overpowered (raped) her.

She shouted and he went off, and when a man came by, she said: That (man) did such and such to me. And when a company of the Emigrants came by, she said: That man did such and such to me. They went and seized the man whom they thought had had intercourse with her and brought him to her.

She said: Yes, this is he. Then they brought him to the Apostle of Allah (peace be upon him).

When he (the Prophet) was about to pass sentence, the man who (actually) had assaulted her stood up and said: Apostle of Allah, I am the man who did it to her.

He (the Prophet) said to her: Go away, for Allah has forgiven you. But he told the man some good words (AbuDawud said: meaning the man who was seized), and of the man who had had intercourse with her, he said: Stone him to death.

He also said: He has repented to such an extent that if the people of Medina had repented similarly, it would have been accepted from them.

Book 38, Number 4367:

Narrated AbuUmayyah al-Makhzumi:

A thief who had accepted (having committed theft) was brought to the Prophet (peace be upon him), but no good were found with him. The Apostle of Allah (peace be upon him), said to him: I do not think you have stolen. He said: Yes, I have. He repeated it twice or thrice. So he gave orders. His hand was cut off and he was then brought to him. He said: Ask Allah's pardon and turn to Him in repentance. He said: I ask Allah's pardon and turn to Him in repentance. He (the Prophet) then said: O Allah, accept his repentance.

Book 38, Number 4369:

Narrated An-Nu'man ibn Bashir:

Azhar ibn Abdullah al-Harari said: Some goods of the people of Kila' were stolen. They accused some men of the weavers (of theft). They came to an-Nu'man ibn Bashir, the companion of the Prophet (peace be upon him). He confined them for some days and then set them free.

They came to an-Nu'man and said: You have set them free without beating and investigation. An-Nu'man said: What do you want? You want me to beat them. If your goods are found with them, then it is all right; otherwise, I shall take (retaliation) from your back as I have taken from their backs. They asked: Is this your decision? He said: This is the decision of Allah and His Apostle (peace be upon him).

Book 38, Number 4373:

Narrated Abdullah ibn Umar:

The Prophet (peace be upon him) had a man's hand cut off who had stolen from the place reserved for women a shield whose price was three dirhams.

Book 38, Number 4374:

Narrated Abdullah ibn Abbas:

The Apostle of Allah (peace be upon him) had a man's hand cut off for (stealing) a shield whose price was a dinar or ten dirhams.

Book 38, Number 4375:

Narrated Rafi' ibn Khadij:

Muhammad ibn Yahya ibn Hibban said: A slave stole a plant of a palm-tree from the orchard of a man and planted it in the orchard of his master. The owner of the plant went out in search of the

plant and he found it. He solicited help against the slave from Marwan ibn al-Hakam who was the Governor of Medina at that time. Marwan confined the slave and intended to cut off his hand. The slave's master went to Rafi' ibn Khadij and asked him about it.

He told him that he had heard the Apostle of Allah (peace be upon him) say: The hand is not to be cut off for taking fruit or the pith of the palm-tree.

The man then said: Marwan has seized my slave and wants to cut off his hand. I wish you to go with me to him and tell him that which you have heard from the Apostle of Allah (peace be upon him). So Rafi' ibn Khadij went with him and came to Marwan ibn al-Hakam.

Rafi' said to him: I heard the Apostle of Allah (peace be upon him) say: The hand is not to be cut off for taking fruit or the pith of the palm-tree. So Marwan gave orders to release the slave and then he was released.

Book 38, Number 4377:

Narrated Abdullah ibn Amr ibn al-'As:

The Apostle of Allah (peace be upon him) was asked about fruit which was bung up and said: If a needy person takes some with his mouth and does not take a supply away in his garment, there is nothing on him, but he who carries any of it is to be fined twice the value and punished, and he who steals any of it after it has been put in the place where dates are dried to have his hand cut off if their value reaches the value of a shield. If he steals a thing less in value than it, he is to be find twice the value and punished.

Book 38, Number 4378:

Narrated Jabir ibn Abdullah:

The Prophet (peace be upon him) said: Cutting of hand is not to be inflicted on one who plunders, but he who plunders conspicuously does not belong to us.

Book 38, Number 4380:

Narrated Safwan:

AbuDawud said: Za'idah has also transmitted it from Simak from Ju'ayd ibn Hujayr. He said: Safwan slept. Mujahid and Tawus said: While he was sleeping a thief came and stole the cloak from beneath his head. The version of AbuSalamah ibn AbdurRahman has: He snatched it away from beneath his head and he awoke. He cried and he (the thief) was seized. Az-Zuhri narrated from Safwan ibn Abdullah. His version has: He slept in the mosque and used his cloak as pillow. A thief came and took his cloak. The thief was seized and brought to the Prophet (peace be upon him).

Book 38, Number 4382:

Narrated Aisha, Ummul Mu'minin:

A woman borrowed jewellery through some known persons and she herself was unknown. She then sold them. She was seized and brought to the Prophet (peace be upon him). He gave orders that her hand should be cut off. It is this woman about whom Usamah interceded and of her the Apostle of Allah (peace be upon him) said whatever he said.

Book 38, Number 4384:

Narrated Aisha, Ummul Mu'minin:

The Apostle of Allah (peace be upon him) said: There are three (persons) whose actions are not recorded: a sleeper till he awakes, an idiot till he is restored to reason, and a boy till he reaches puberty.

Book 38, Number 4385:

Narrated Ali ibn AbuTalib:

Ibn Abbas said: A lunatic woman who had committed adultery was brought to Umar. He consulted the people and ordered that she should be stoned.

Ali ibn AbuTalib passed by and said: What is the matter with this (woman)? They said: This is a lunatic woman belonging to a certain family. She has committed adultery. Umar has given orders that she should be stoned.

He said: Take her back. He then came to him and said: Commander of the Faithful, do you not know that there are three people whose actions are not recorded: a lunatic till he is restored to reason, a sleeper till he awakes, and a boy till he reaches puberty?

He said: Yes. He then asked: Why is it that this woman is being stoned?

He said: There is nothing. He then said: Let her go. He (Umar) let her go and began to utter: Allah is most great.

Book 38, Number 4387:

Narrated Ali ibn AbuTalib:

Ibn Abbas said: A lunatic woman passed by Ali ibn AbuTalib. He then mentioned the rest of the tradition to the same effect as Uthman mentioned. This version has: Do you not remember that the Apostle of Allah (peace be upon him) has said: There are three whose actions are not recorded: a lunatic whose mind is deranged till he is restored to consciousness, a sleeper till he awakes, and a boy till he reaches puberty?

Book 38, Number 4388:

Narrated Ali ibn AbuTalib:

AbuZubyan said: A woman who had committed adultery was brought to Umar. He gave orders that she should be stoned.

Ali passed by just then. He seized her and let her go. Umar was informed of it. He said: Ask Ali to come to me. Ali came to him and said: Commander of the Faithful, you know that the Apostle of Allah (peace be upon him) said: There are three (people) whose actions are not recorded: A boy till he reaches puberty, a sleeper till he awakes, a lunatic till he is restored to reason. This is an idiot (mad) woman belonging to the family of so and so. Someone might have done this action with her when she suffered the fit of lunacy.

Umar said: I do not know. Ali said: I do not know.

Book 38, Number 4389:

Narrated Ali ibn AbuTalib:

The Prophet (peace be upon him) said: There are three (persons) whose actions are not recorded: a sleeper till he awakes, a boy till he reaches puberty, and a lunatic till he comes to reason.

Book 38, Number 4390:

Narrated Atiyyah al-Qurazi:

I was among the captives of Banu Qurayzah. They (the Companions) examined us, and those who had begun to grow hair (pubes) were killed, and those who had not were not killed. I was among those who had not grown hair.

Book 38, Number 4394:

Narrated Busr ibn Artat:

Junadah ibn AbuUmayyah said: We were with Busr ibn Artat on the sea (on an expedition). A thief called Misdar who had stolen a bukhti she-camel was brought. He said: I heard the Apostle of Allah (peace be upon him) say: Hands are not to be cut off during a warlike expedition. Had it not been so, I would have cut it off.

Book 38, Number 4395:

Narrated AbuDharr:

The Apostle of Allah (peace be upon him) said to me: O AbuDharr: I replied: At your service and at your pleasure, Apostle of Allah! He said: how will you do when death smites people, and a house, meaning a grave, will cost as much as a slave. I said: Allah and His Apostle know best, or he said: What Allah and His Apostle choose for me. He said: Show endurance, or he said: You may show endurance.

Book 38, Number 4396:

Narrated Jabir ibn Abdullah:

A thief was brought to the Prophet (peace be upon him). He said: Kill him. The people said: He has committed theft, Apostle of Allah! Then he said: Cut off his hand. So his (right) hand was cut off. He was brought a second time and he said: Kill him. The people said: He has committed theft, Apostle of Allah! Then he said: Cut off his foot.

So his (left) foot was cut off.

He was brought a third time and he said: Kill him.

The people said: He has committed theft, Apostle of Allah!

So he said: Cut off his hand. (So his (left) hand was cut off.)

He was brought a fourth time and he said: Kill him.

The people said: He has committed theft, Apostle of Allah!

So he said: Cut off his foot. So his (right) foot was cut off.

He was brought a fifth time and he said: Kill him.

So we took him away and killed him. We then dragged him and cast him into a well and threw stones over him.

Book 38, Number 4397:

Narrated Fadalah ibn Ubayd:

A thief was brought to the Apostle of Allah (peace be upon him) and his hand was cut off. Thereafter he commanded for it, and it was hung on his neck.

Book 38, Number 4398:

Narrated AbuHurayrah:

The Prophet (peace be upon him) said: When a slave steals, sell him, even though it be for half an uqiyah.

Book 38, Number 4403:

Narrated Ubadah ibn as-Samit:

The tradition mentioned above (No. 4401) has also been transmitted by Ubadah ibn as-Samit through a different chain of narrators.

This version has: The people said to Sa'd ibn Ubadah: AbuThabit, the prescribed punishments have been revealed: if you find a man with your wife, what will you do?

He said: I shall strike them with a sword so much that they become silent (i.e. die). Should I go and gather four witnesses? Until that (time) the need would be fulfilled.

So they went away and gathered with the Apostle of Allah (peace be upon him) and said: Apostle of Allah! did you not see AbuThabit. He said so-and-so.

The Apostle of Allah (peace be upon him) said: The sword is a sufficient witness. He then said: No, no, a furious and a jealous man may follow this course.

Book 38, Number 4405:

Narrated Nu'aym ibn Huzzal:

Yazid ibn Nu'aym ibn Huzzal, on his father's authority said: Ma'iz ibn Malik was an orphan under the protection of my father. He had illegal sexual intercourse with a slave-girl belonging to a clan. My father said to him: Go to the Apostle of Allah (peace be upon him) and inform him of what you have done, for he may perhaps ask Allah for your forgiveness. His purpose in that was simply a hope that it might be a way of escape for him.

So he went to him and said: Apostle of Allah! I have committed fornication, so inflict on me the punishment ordained by Allah. He (the Prophet) turned away from him, so he came back and said: Apostle of Allah! I have committed fornication, so inflict on me the punishment ordained by Allah. He (again) turned away from him, so he came back and said: Apostle of Allah! I have committed fornication, so inflict on me the punishment ordained by Allah.

When he uttered it four times, the Apostle of Allah (peace be upon him) said: You have said it four times. With whom did you commit it?

He replied: With so and so. He asked: Did you lie down with her? He replied: Yes. He asked: Had your skin been in contact with hers? He replied. Yes. He asked: Did you have intercourse with her? He said: Yes. So he (the Prophet) gave orders that he should be stoned to death. He was then taken out to the Harrah, and while he was being stoned he felt the effect of the stones and could not bear it and fled. But Abdullah ibn Unays encountered him when those who had been stoning him could not catch up with him. He threw the bone of a camel's foreleg at him, which hit him and killed him. They then went to the Prophet (peace be upon him) and reported it to him.

He said: Why did you not leave him alone. Perhaps he might have repented and been forgiven by Allah.

Book 38, Number 4406:

Narrated Jabir ibn Abdullah:

Muhammad ibn Ishaq said: I mentioned the story of Ma'iz ibn Malik to Asim ibn Umar ibn Qatadah. He said to me: Hasan ibn Muhammad ibn Ali ibn AbuTalib said to me: Some men of the tribe of Aslam whom I do not blame and whom you like have transmitted to me the saying of the Apostle of Allah (peace be upon him): Why did you not leave him alone?

He said: But I did not understand this tradition. So I went to Jabir ibn Abdullah and said (to him): Some men of the tribe of Aslam narrate that the Apostle of Allah (peace be upon him) said when they mentioned to him the anxiety of Ma'iz when the stones hurt him: "Why did you not leave him alone?' But I do not know this tradition.

He said: My cousin, I know this tradition more than the people. I was one of those who had stoned the man. When we came out with him, stoned him and he felt the effect of the stones, he cried: O people! return me to the Apostle of Allah (peace be upon him). My people killed me and deceived me; they told me that the Apostle of Allah (peace be upon him) would not kill me. We did not keep away from him till we killed him. When we returned to the Apostle of Allah (peace be upon him) we informed him of it.

He said: Why did you not leave him alone and bring him to me? and he said this so that the Apostle of Allah (peace be upon him) might ascertain it from him. But he did not say this to abandon the prescribed punishment. He said: I then understood the intent of the tradition.

Book 38, Number 4407:

Narrated Abdullah ibn Abbas:

Ma'iz ibn Malik came to the Prophet (peace be upon him) and said that he had committed fornication and he (the Prophet) turned away from him. He repeated it many times, but he (the Prophet) turned away from him. He asked his people: Is he mad? They replied: There is no defect in him. He asked: Have you done it with her? He replied: Yes. so he ordered that he should be stoned to death. He was taken out and stoned to death, and he (the Prophet) did not pray over him.

Book 38, Number 4412:

Narrated Abdullah ibn Abbas:

Ma'iz ibn Malik came to the Prophet (peace be upon him) and admitted fornication twice. But he drove him away. He then came and admitted fornication twice. But he drove him away. He then

came and admitted fornication twice. He (the Prophet) said: You have testified to yourself four times. Take him away and stone him to death.

Book 38, Number 4413:

Narrated Abdullah ibn Abbas:

The Prophet (peace be upon him) said to Ma'iz ibn Malik: Perhaps you kissed, or squeezed, or looked. He said: No. He then said: Did you have intercourse with her? He said: Yes. On the (reply) he (the Prophet) gave order that he should be stoned to death.

Book 38, Number 4414:

Narrated AbuHurayrah:

A man of the tribe of Aslam came to the Prophet (peace be upon him) and testified four times against himself that he had had illicit intercourse with a woman, while all the time the Prophet (peace be upon him) was turning away from him.

Then when he confessed a fifth time, he turned round and asked: Did you have intercourse with her? He replied: Yes. He asked: Have you done it so that your sexual organ penetrated hers? He replied: Yes. He asked: Have you done it like a collyrium stick when enclosed in its case and a rope in a well? He replied: Yes. He asked: Do you know what fornication is? He replied: Yes. I have done with her unlawfully what a man may lawfully do with his wife.

He then asked: What do you want from what you have said? He said: I want you to purify me. So he gave orders regarding him and he was stoned to death. Then the Prophet (peace be upon him) heard one of his companions saying to another: Look at this man whose fault was concealed by Allah but who would not leave the matter alone, so that he was stoned like a dog. He said nothing to them but walked on for a time till he came to the corpse of an ass with its legs in the air.

He asked: Where are so and so? They said: Here we are, Apostle of Allah (peace be upon him)! He said: Go down and eat some of this ass's corpse. They replied: Apostle of Allah! Who can eat any of this? He said: The dishonour you have just shown to your brother is more serious than eating some of it. By Him in Whose hand my soul is, he is now among the rivers of Paradise and plunging into them.

Book 38, Number 4420:

Narrated Buraydah ibn al-Hasib:

We, the Companions of the Apostle of Allah (peace be upon him), used to talk mutually: Would that al-Ghamidiyyah and Ma'iz ibn Malik had withdrawn after their confession; or he said: Had they

not withdrawn after their confession, he would not have pursued them (for punishment). He had them stoned after the fourth (confession).

Book 38, Number 4421:

Narrated Al-Lajlaj al-Amiri:

I was working in the market. A woman passed carrying a child. The people rushed towards her, and I also rushed along with them.

I then went to the Prophet (peace be upon him) while he was asking: Who is the father of this (child) who is with you? She remained silent.

A young man by her side said: I am his father, Apostle of Allah!

He then turned towards her and asked: Who is the father of this child with you?

The young man said: I am his father, Apostle of Allah! The Apostle of Allah (peace be upon him) then looked at some of those who were around him and asked them about him. They said: We only know good (about him).

The Prophet (peace be upon him) said to him: Are you married? He said: Yes. So he gave orders regarding him and he was stoned to death.

He (the narrator) said: We took him out, dug a pit for him and put him in it. We then threw stones at him until he died. A man then came asking about the man who was stoned.

We brought him to the Prophet (peace be upon him) and said: This man has come asking about the wicked man.

The Apostle of Allah (peace be upon him) said: He is more agreeable than the fragrance of musk in the eyes of Allah. The man was his father. We then helped him in washing, shrouding and burying him. (The narrator said:) I do not know whether he said or did not say "in praying over him." This is the tradition of Abdah, and it is more accurate.

Book 38, Number 4423:

Narrated Sahl ibn Sa'd:

A man came to the Prophet (peace be upon him) and confessed before him that he had committed fornication with a woman whom he named. The Apostle of Allah (peace be upon him) sent for the woman and asked her about it. But she denied that she had committed fornication. So he inflicted the prescribed punishment of flogging on him, and let her go.

Book 38, Number 4424:

Narrated Jabir ibn Abdullah:

A man committed fornication with a woman. So the Apostle of Allah (peace be upon him) ordered regarding him and the prescribed punishment of flogging was inflicted on him. He was then informed that he was married. So he commanded regarding him and he was stoned to death.

Book 38, Number 4426:

Narrated Imran ibn Husayn:

A woman belonging to the tribe of Juhaynah (according to the version of Aban) came to the Prophet (peace be upon him) and said that she had committed fornication and that she was pregnant. The Apostle of Allah (peace be upon him) called her guardian.

Then the Apostle of Allah (peace be upon him) said to him: Be good to her, and when she bears a child, bring her (to me). When she gave birth to the child, he brought her (to him). The Prophet (peace be upon him) gave orders regarding her, and her clothes were tied to her. He then commanded regarding her and she was stoned to death. He commanded the people (to pray) and they prayed over her.

Thereupon Umar said: Are you praying over her, Apostle of Allah, when she has committed fornication?

He said: By Him in Whose hand my soul is, she has repented to such an extent that if it were divided among the seventy people of Medina, it would have been enough for them all. And what do you find better than the fact that she gave her life.

Aban did not say in his version: Then her clothes were tied to her.

Book 38, Number 4429:

Narrated AbuBakrah:

The Prophet (peace be upon him) had a woman stoned and a pit was dug up to her breasts.

Book 38, Number 4433:

Narrated Al-Bara' ibn Azib:

The people passed by the Apostle of Allah (peace be upon him) with a Jew who was blackened with charcoal and who was being flogged.

He called them and said: Is this the prescribed punishment for a fornicator?

They said: Yes. He then called on a learned man among them and asked him: I adjure you by Allah Who revealed the Torah to Moses, do you find this prescribed punishment for a fornicator in your divine Book?

He said: By Allah, no. If you had not adjured me about this, I should not have informed you. We find stoning to be prescribed punishment for a fornicator in our Divine Book. But it (fornication) became frequent in our people of rank; so when we seized a person of rank, we left him alone, and when we seized a weak person, we inflicted the prescribed punishment on him. So we said: Come, let us agree on something which may be enforced equally on people of higher and lower rank. So we agreed to blacken the face of a criminal with charcoal, and flog him, and we abandoned stoning.

The Apostle of Allah (peace be upon him) then said: O Allah, I am the first to give life to Thy command which they have killed. So he commanded regarding him (the Jew) and he was stoned to death.

Allah Most High then sent down: "O Apostle, let not those who race one another into unbelief, make thee grieve..." up to "They say: If you are given this, take it, but if not, beware!...." up to "And if any do fail to judge by (the light of) what Allah hath revealed, they are (no better than) unbelievers," about Jews, up to "And if any do fail to judge by (the right of) what Allah hath revealed, they are no better than) wrong-doers" about Jews: and revealed the verses up to "And if any do fail to judge by (the light of) what Allah hath revealed, they are (no better than) those who rebel." About this he said: This whole verse was revealed about the infidels.

Book 38, Number 4434:

Narrated Abdullah Ibn Umar:

A group of Jews came and invited the Apostle of Allah (peace be upon him) to Quff. So he visited them in their school.

They said: AbulQasim, one of our men has committed fornication with a woman; so pronounce judgment upon them. They placed a cushion for the Apostle of Allah (peace be upon him) who sat on it and said: Bring the Torah. It was then brought. He then withdrew the cushion from beneath him and placed the Torah on it saying: I believed in thee and in Him Who revealed thee.

He then said: Bring me one who is learned among you. Then a young man was brought. The transmitter then mentioned the rest of the tradition of stoning similar to the one transmitted by Malik from Nafi'(No. 4431).

Book 38, Number 4435:

Narrated AbuHurayrah:

(This is Ma'mar's version which is more accurate.) A man and a woman of the Jews committed fornication.

Some of them said to the others: Let us go to this Prophet, for he has been sent with an easy law. If he gives a judgment lighter than stoning, we shall accept it, and argue about it with Allah, saying: It

is a judgment of one of your prophets. So they came to the Prophet (peace be upon him) who was sitting in the mosque among his companions.

They said: AbulQasim, what do you think about a man and a woman who committed fornication? He did not speak to them a word till he went to their school.

He stood at the gate and said: I adjure you by Allah Who revealed the Torah to Moses, what (punishment) do you find in the Torah for a person who commits fornication, if he is married?

They said: He shall be blackened with charcoal, taken round a donkey among the people, and flogged. A young man among them kept silent.

When the Prophet (peace be upon him) emphatically adjured him, he said: By Allah, since you have adjured us (we inform you that) we find stoning in the Torah (is the punishment for fornication).

The Prophet (peace be upon him) said: So when did you lessen the severity of Allah's command? He said:

A relative of one of our kings had committed fornication, but his stoning was suspended. Then a man of a family of common people committed fornication. He was to have been stoned, but his people intervened and said: Our man shall not be stoned until you bring your man and stone him. So they made a compromise on this punishment between them.

The Prophet (peace be upon him) said: So I decide in accordance with what the Torah says. He then commanded regarding them and they were stoned to death.

Az-Zuhri said: We have been informed that this verse was revealed about them: "It was We Who revealed the Law (to Moses): therein was guidance and light. By its standard have been judged the Jews, by the Prophet who bowed (as in Islam) to Allah's will.

Book 38, Number 4441:

Narrated Al-Bara' ibn Azib:

while I was wandering in search of my camels which had strayed, a caravan or some horsemen carrying a standard came forward. The bedouin began to go round me for my position with the Prophet (peace be upon him). They came to a domed structure, took out a man from it, and struck his neck. I asked about him. They told me that he had married his father's wife.

Book 38, Number 4442:

Narrated Al-Bara' ibn Azib:

I met my uncle who was carrying a standard. I asked him: Where are you going? He said: The Apostle of Allah (peace be upon him) has sent me to a man who has married his father's wife. He has ordered me to cut off his head and take his property.

Book 38, Number 4443:

Narrated An-Nu'man ibn Bashir:

Habib ibn Salim said: A man called AbdurRahman ibn Hunayn had intercourse with his wife's slave-girl. The matter was brought to an-Nu'man ibn Bashir who was the Governor of Kufah. He said: I shall decide between you in accordance with the decision of the Apostle of Allah (peace be upon him). If she made her lawful for you, I shall flog you one hundred lashes. If she did not make her lawful for you, I shall stone you to death. So they found that she had made her lawful for him. He, therefore, flogged him one hundred lashes.

Book 38, Number 4444:

Narrated An-Nu'man ibn Bashir:

The Prophet (peace be upon him) said: about a man who had (unlawful) intercourse with his wife's slave girl: If she made her lawful for him, he will be flogged one hundred lashes; if she did not make her lawful for him, I shall stone him.

Book 38, Number 4445:

Narrated Salamah ibn al-Muhabbaq:

The Apostle of Allah (peace be upon him) made a decision about a man who had intercourse with his wife's slave-girl as follows. If he forced her, she is free, and he shall give her mistress a slave-girl similar to her; if she asked him to have intercourse voluntarily, she will belong to him, and he shall give her mistress a slave-girl similar to her.

Book 38, Number 4446:

Narrated Salamah ibn al-Muhabbaq:

A similar tradition (to the No. 4445) has also been transmitted by Salamah ibn al-Muhabbaq from the Prophet (peace be upon him).

This version has: If she asked her to have intercourse with her voluntarily, then she and a similar slave-girl would be given to her mistress from his property.

Book 38, Number 4447:

Narrated Abdullah ibn Abbas:

The Prophet (peace be upon him) said: If you find anyone doing as Lot's people did, kill the one who does it, and the one to whom it is done.

Book 38, Number 4448:

Narrated Abdullah ibn Abbas:

If a man who is not married is seized committing sodomy, he will be stoned to death.

Book 38, Number 4449:

Narrated Abdullah ibn Abbas:

The Prophet (peace be upon him) said: If anyone has sexual intercourse with an animal, kill him and kill it along with him. I (Ikrimah) said: I asked him (Ibn Abbas): What offence can be attributed to the animal/ He replied: I think he (the Prophet) disapproved of its flesh being eaten when such a thing had been done to it.

Book 38, Number 4450:

Narrated Abdullah ibn Abbas:

There is no prescribed punishment for one who has sexual intercourse with an animal.

Book 38, Number 4451:

Narrated Sahl ibn Sa'd:

A man came to the Prophet (peace be upon him) and made acknowledgment before him that he had committed fornication with a woman whom he named. The Apostle of Allah (peace be upon him) sent someone to the woman and he asked her about it. She denied that she had committed fornication. So he gave him the prescribed punishment of Lashes and left her.

Book 38, Number 4452:

Narrated Abdullah ibn Abbas:

A man of Bakr ibn Layth came to the Prophet (peace be upon him) and made confession four times that he had committed fornication with a woman, so he had a hundred lashes administered to him. The man had not been married. He then asked him to produce proof against the woman, and she

said: I swear by Allah, Apostle of Allah, that he has lied. Then he was given the punishment of eighty lashes of falsehood.

Book 38, Number 4457:

Narrated Some Companions:

AbuUmamah ibn Sahl ibn Hunayf said that some companions of the Apostle of Allah (peace be upon him) told that one of their men suffered so much from some illness that he pined away until he was skin and bone (i.e. only a skeleton). A slave-girl of someone visited him, and he was cheered by her and had unlawful intercourse with her. When his people came to visit the patient, he told them about it.

He said: Ask the Apostle of Allah (peace be upon him) about the legal verdict for me, for I have had unlawful intercourse with a slave-girl who visited me.

So they mentioned it to the Apostle of Allah (peace be upon him) saying: We have never seen anyone (so weak) from illness as he is. If we bring him to you, his bones will disintegrate. He is only skin and bone. So the Apostle of Allah (peace be upon him) commanded them to take one hundred twigs and strike him once.

Book 38, Number 4458:

Narrated Ali ibn AbuTalib:

A slave-girl belonging to the house of the Apostle of Allah (peace be upon him) committed fornication. He (the Prophet) said: Rush up, Ali, and inflict the prescribed punishment on her. I then hurried up, and saw that blood was flowing from her, and did not stop. So I came to him and he said: Have you finished inflicting (punishment on her)? I said: I went to her while her blood was flowing. He said: Leave her alone till her bleeding stops; then inflict the prescribed punishment on her. And inflict the prescribed punishment on those whom your right hands possess (i.e. slaves).

Book 38, Number 4459:

Narrated Aisha, Ummul Mu'minin:

When my vindication came down, the Prophet (peace be upon him) mounted the pulpit and mentioned that, and recited the Qur'an. Then when he came down from the pulpit he ordered regarding the two men and the woman, and they were given the prescribed punishment.

Book 38, Number 4460:

Narrated Aisha, Ummul Mu'minin:

The tradition mentioned above (No. 4459) has also been transmitted by Muhammad ibn Ishaq through a different chain of narrators. But he did not mention Aisha.

This version has: He (the Prophet) commanded regarding the two men and the woman who spoke obscenity were Hassan ibn Thabit and Mistah ibn Uthathah. An-Nufayl said: It is said that the woman was Hammah daughter of Jahsh.

Book 38, Number 4461:

Narrated Abdullah ibn Abbas:

The Prophet (peace be upon him) did not prescribe any punishment for drinking wine. Ibn Abbas said: A man who had drunk wine and become intoxicated was found staggering on the road, so he was taken to the Prophet (peace be upon him). When he was opposite al-Abbas's house, he escaped, and going in to al-Abbas, he grasped hold of him. When that was mentioned to the Prophet (peace be upon him), he laughed and said: Did he do that? and he gave no command regarding him.

Book 38, Number 4465:

Narrated Ali ibn AbuTalib:

Hudayn ibn al-Mundhir ar-Ruqashi, who was AbuSasan, said: I was present with Uthman ibn Affan when al-Walid ibn Uqbah was brought to him. Humran and another man bore witness against him (for drinking wine). One of them testified that he had seen him drinking wine, and the other testified that he had seen him vomiting it.

Uthman said: He could not vomit it, unless he did not drink it. He said to Ali: Inflict the prescribed punishment on him. Ali said to al-Hasan: Inflict the prescribed punishment on him.

Al-Hasan said: He who has enjoyed its pleasure should also bear its burden. So Ali said to Abdullah ibn Ja'far: Inflict the prescribed punishment on him. He took a whip and struck him with it while Ali was counting.

When he reached (struck) forty (lashes), he said: It is sufficient. The Prophet (peace be upon him) gave forty lashes. I think he also said: "And AbuBakr gave forty lashes, and Uthman eighty. This is all sunnah (standard practice). And this is dearer to me."

Book 38, Number 4466:

Narrated Ali ibn AbuTalib:

The Apostle of Allah (peace be upon him) and AbuBakr gave forty lashes for drinking wine and Umar made it eighty. And all this is sunnah, the model and standard practice.

Book 38, Number 4467:

Narrated Mu'awiyah ibn AbuSufyan:

The Prophet (peace be upon him) said: If they (the people) drink wine, flog them, again if they drink it, flog them. Again if they drink it, kill them.

Book 38, Number 4469:

Narrated AbuHurayrah:

The Prophet (peace be upon him) said: If he is intoxicated, flog him; again if he is intoxicated, flog him; again if he is intoxicated, flog him if he does it again a fourth time, kill him.

AbuDawud said: And there is a similar tradition of Umar ibn AbuSalamah, from his father, on the authority of AbuHurayrah, from the Prophet (peace be upon him): If he drinks wine, flog him if he does it so again, a fourth time, kill him.

Book 38, Number 4470:

Narrated Qabisah ibn Dhuwayb:

The Prophet (peace be upon him) said: If anyone drinks wine, flog him; if he repeats it, flog him, and if he repeats it, flog him. If he does it again a third or a fourth time, kill him. A man who had drunk wine was brought (to him) and he gave him lashes. He was again brought to him, and he flogged him. He was again brought to him and he flogged him. He was again brought to him and he flogged him. The punishment of killing (for drinking) was repealed, and a concession was allowed.

Book 38, Number 4472:

Narrated AbdurRahman ibn Azhar:

I can still picture myself looking at the Apostle of Allah (peace be upon him) who was among the camps of the Companions seeking the camp of Khalid ibn al-Walid, when a man who had drunk wine was brought before him. He asked the people: Beat him. Some struck him with sandals, some with sticks and some with fresh branches of the palm-tree (mitakhah). Ibn Wahb said: This (mitakhah) means green palm fronds. Then the apostle of Allah (peace be upon him) took some dust from the ground and threw it on his face.

Book 38, Number 4473:

Narrated AbdurRahman ibn al-Azhar:

A man who had drunk wine was brought before the Prophet (peace be upon him) when he was in Hunayn. He threw some dust on his face. He then ordered his Companions and they beat him with

their sandals and whatever they had in their hands. He then said to them: Leave him, and they left him. The Apostle of Allah (peace be upon him) then died, and AbuBakr gave forty lashes for drinking wine, and then Umar in the beginning of his Caliphate inflicted forty stripes and at the end of his Caliphate he inflicted eighty stripes. Uthman (after him) inflicted both punishments, eighty and forty stripes, and finally Mu'awiyah established eighty stripes.

Book 38, Number 4474:

Narrated AbdurRahman ibn Azhar:

I saw the Apostle of Allah (peace be upon him) on the morning of the conquest of Mecca when I was a young boy. He was walking among the people, seeking the camp of Khalid ibn al-Walid. A man who had drunk wine was brought (before him) and he ordered them (to beat him). So they beat him with what they had in their hands. Some struck him with whips, some with sticks and some with sandals. The Apostle of Allah (peace be upon him) threw some dust on his face.

When a man who had drunk wine was brought before AbuBakr, he asked them (i.e. the people) about the number of beatings which they gave him. They numbered it forty. So AbuBakr gave him forty lashes.

When Umar came to power, Khalid ibn al-Walid wrote to him: The people have become addicted to drinking wine and they look down upon the prescribed punishment and its penalty.

He said: They are with you, ask them. The immigrants who embraced Islam in the beginning were with him. He asked them and they agreed on the fact that (a drunkard) should be given eighty lashes.

Ali said: When a man drinks wine, he tells lies. I, therefore, think that he should be prescribed punishment that is prescribed for telling lies..

Book 38, Number 4475:

Narrated Hakim ibn Hizam:

The Apostle of Allah (peace be upon him) forbade to take retaliation in the mosque, to recite verses in it and to inflict the prescribed punishments in it.

Book 38, Number 4478:

Narrated AbuHurayrah:

The Prophet (peace be upon him) said: When one of you inflicts a beating, he should avoid striking the face.

Book 39: Types of Blood-Wit (Kitab Al-Diyat)

Book 39, Number 4479:

Narrated Abdullah Ibn Abbas:

Qurayzah and Nadir (were two Jewish tribes). An-Nadir were nobler than Qurayzah. When a man of Qurayzah killed a man of an-Nadir, he would be killed. But if a man of an-Nadir killed a man of Qurayzah, a hundred wasq of dates would be paid as blood-money. When Prophethood was bestowed upon the Prophet (peace be upon him), a man of an-Nadir killed a man of Qurayzah.

They said: Give him to us, we shall kill him. They replied: We have the Prophet (peace be upon him) between you and us. So they came to him.

Thereupon the following verse was revealed: "If thou judge, judge in equity between them." "In equity" means life for a life.

The following verse was then revealed: "Do they seek of a judgment of (the days) ignorance?"

Book 39, Number 4480:

Narrated AbuRimthah:

I went to the Prophet (peace be upon him) with my father. The Apostle of Allah (peace be upon him) then asked my father: Is this your son? He replied: Yes, by the Lord of the Ka'bah. He again said: Is it true? He said: I bear witness to it. The Apostle of Allah (peace be upon him) then smiled for my resemblance with my father, and for the fact that my father took an oath upon me. He then said: He will not bring evil on you, nor will you bring evil on him. The Apostle of Allah (peace be upon him) recited the verse: "No bearer of burdens can bear the burden of another."

Book 39, Number 4481:

Narrated AbuShurayh al-Khuza'i:

The Prophet (peace be upon him) said: If a relative of anyone is killed, or if he suffers khabl, which means a wound, he may choose one of the three things: he may retaliate, or forgive, or receive com-

pensation. But if he wishes a fourth (i.e. something more), hold his hands. After this whoever exceeds the limits shall be in grave penalty.

Book 39, Number 4482:

Narrated Anas ibn Malik:

I never saw the Apostle of Allah (peace be upon him) that some dispute which involved retaliation was brought to him but he commanded regarding it for remission.

Book 39, Number 4483:

Narrated AbuHurayrah:

A man was killed in the lifetime of the Prophet (peace be upon him). The matter was brought to the Prophet (peace be upon him). He entrusted him to the legal guardian of the slain. The slayer said: Apostle of Allah, I swear by Allah, I did not intend to kill him. The Apostle of Allah (peace be upon him) said to the legal guardian: Now if he is true and you kill him, you will enter Hell-fire. So he let him go. His hands were tied with a strap. He came out pulling his strap. Hence he was called Dhu an-Nis'ah (possessor of strap).

Book 39, Number 4484:

Narrated Wa'il ibn Hujr:

I was with the Prophet (peace be upon him) when a man who was a murderer and had a strap round his neck was brought to him.

He then called the legal guardian of the victim and asked him: Do you forgive him?

He said: No. He asked: Will you accept the blood-money? He said: No. He asked: Will you kill him? He said: Yes. He said: Take him. When he turned his back, he said: Do you forgive him? He said: No. He said: Will you accept the blood-money? He said: No. He said: Will you kill him? He said: Yes. He said: Take him. After repeating all this a fourth time, he said: If you forgive him, he will bear the burden of his own sin and the sin of the victim. He then forgave him. He (the narrator) said: I saw him pulling the strap.

Book 39, Number 4487:

Narrated Uthman ibn Affan:

AbuUmamah ibn Sahl said: We were with Uthman when he was besieged in the house. There was an entrance to the house. He who entered it heard the speech of those who were in the Bilat. Uthman then entered it. He came out to us, looking pale.

He said: They are threatening to kill me now. We said: Allah will be sufficient for you against them, Commander of the Faithful! He asked: Why kill me? I heard the Apostle of Allah (peace be upon him) say: It is not lawful to kill a man who is a Muslim except for one of the three reasons: Kufr (disbelief) after accepting Islam, fornication after marriage, or wrongfully killing someone, for which he may be killed.

I swear by Allah, I have not committed fornication before or after the coming of Islam, nor did I ever want another religion for me instead of my religion since Allah gave guidance to me, nor have I killed anyone. So for what reason do you want to kill me?

Book 39, Number 4488:

Narrated Sa'd ibn Dumayrah al-Aslami ; Dumayrah al-Aslami:

Ziyad ibn Sa'd ibn Dumayrah as-Sulami said on the authority of his father (Sa'd) and his grand-father (Dumayrah) (according to Musa's version) who were present in the battle of Hunayn with the Apostle of Allah (peace be upon him): After the advent of Islam, Muhallam ibn Jaththamah al-Laythi killed a man of Ashja'.

That was the first blood-money decided by the Apostle of Allah (peace be upon him) (for payment). Uyaynah spoke about the killing of al-Ashja'i, for he belonged to Ghatafan, and al-Aqra' ibn Habis spoke on behalf of Muhallam, for he belonged to Khunduf. The voices rose high, and the dispute and noise grew.

So the Apostle of Allah (peace be upon him) said: Do you not accept blood-money, Uyaynah?

Uyaynah then said: No, I swear by Allah, until I cause his women to suffer the same fighting and grief as he caused my women to suffer. Again the voices rose high, and the dispute and noise grew.

The Apostle of Allah (peace be upon him) said: Do you not accept the blood-money Uyaynah? Uyaynah gave the same reply as before, and a man of Banu Layth called Mukaytil stood up. He had a weapon and a skin shield in his hand.

He said: I do not find in the beginning of Islam any illustration for what he has done except the one that "some sheep came on, and those in the front were shot; hence those in the rear ran away". (The other example is that) "make a law today and change it."

The Apostle of Allah (peace be upon him) said: Fifty (camels) here immediately and fifty when we return to Medina. This happened during some of his journeys. Muhallam was a tall man of dark complexion. He was with the people. They continued (to make effort for him) until he was released. He sat before the Apostle of Allah (peace be upon him), with his eyes flowing.

He said: Apostle of Allah! I have done (the act) of which you have been informed. I repent to Allah, the Exalted, so ask Allah's forgiveness for me. Apostle of Allah!

The Apostle of Allah (peace be upon him) then said: Did you kill him with your weapon at the beginning of Islam. O Allah! do not forgive Muhallam. He said these words loudly.

AbuSalamah added: He (Muhallam) then got up while he was wiping his tears with the end of his garment.

Ibn Ishaq said: His people alleged that the Apostle of Allah (peace be upon him) asked forgiveness for him after that.

Book 39, Number 4489:

Narrated AbuShurayb al-Ka'bi:

The Prophet (peace be upon him) said: Then you, Khuza'ah, have killed this man of Hudhayl, but I will pay his blood-wit. After these words of mine if a man of anyone is killed, his people will have a choice to accept blood-wit or to kill him.

Book 39, Number 4491:

Narrated Abdullah ibn Amr ibn al-'As:

The Prophet (peace be upon him) said: A believer will not be killed for an infidel. If anyone kills a man deliberately, he is to be handed over to the relatives of the one who has been killed. If they wish, they may kill, but if they wish, they may accept blood-wit

Book 39, Number 4492:

Narrated Jabir ibn Abdullah:

The Prophet (peace be upon him) said: I will not forgive anyone who kills after accepting blood-wit

Book 39, Number 4495:

Narrated Jabir ibn Abdullah:

Ibn Shihab said: Jabir ibn Abdullah used to say that a Jewess from the inhabitants of Khaybar poisoned a roasted sheep and presented it to the Apostle of Allah (peace be upon him) who took its foreleg and ate from it. A group of his companions also ate with him.

The Apostle of Allah (peace be upon him) then said: Take your hands away (from the food). The Apostle of Allah (peace be upon him) then sent someone to the Jewess and he called her.

He said to her: Have you poisoned this sheep? The Jewess replied: Who has informed you? He said: This foreleg which I have in my hand has informed me. She said: Yes. He said: What did you intend by it? She said: I thought if you were a prophet, it would not harm you; if you were not a prophet, we

should rid ourselves of him (i.e. the Prophet). The Apostle of Allah (peace be upon him) then forgave her, and did not punish her. But some of his companions who ate it, died. The Apostle of Allah (peace be upon him) had himself cupped on his shoulder on account of that which he had eaten from the sheep. AbuHind cupped him with the horn and knife. He was a client of Banu Bayadah from the Ansar.

Book 39, Number 4496:

Narrated AbuSalamah:

A Jewess presented a roasted sheep to the Apostle of Allah (peace be upon him) at Khaybar.

He then mentioned the rest of the tradition like that of Jabir (No. 4495). He said: Then Bashir ibn al-Bara' ibn Ma'rur al-Ansari died. He sent someone to call on the Jewess, and said to her (when she came): What motivated you to do the work you have done? He then mentioned the rest of the tradition similar to the one mentioned by Jabir (No. 4495).

The Apostle of Allah (peace be upon him) then ordered regarding her and she was killed. But he (AbuSalamah) did not mention the matter of cupping.

Book 39, Number 4498:

Narrated AbuSalamah:

Muhammad ibn Amr said on the authority of AbuSalamah, and he did not mention the name of AbuHurayrah: The Apostle of Allah (peace be upon him) used to accept presents but not alms (sadaqah).

This version adds: So a Jewess presented him at Khaybar with a roasted sheep which she had poisoned. The Apostle of Allah (peace be upon him) ate of it and the people also ate.

He then said: Take away your hands (from the food), for it has informed me that it is poisoned. Bishr ibn al-Bara' ibn Ma'rur al-Ansari died.

So he (the Prophet) sent for the Jewess (and said to her): What motivated you to do the work you have done?

She said: If you were a prophet, it would not harm you; but if you were a king, I should rid the people of you. The Apostle of Allah (peace be upon him) then ordered regarding her and she was killed. He then said about the pain of which he died: I continued to feel pain from the morsel which I had eaten at Khaybar. This is the time when it has cut off my aorta.

Book 39, Number 4499:

Narrated Umm Mubashshir:

Umm Mubashshir said to the Prophet (peace be upon him) during the sickness of which he died: What do you think about your illness, Apostle of Allah (peace be upon him)? I do not think about the illness of my son except the poisoned sheep of which he had eaten with you at Khaybar. The Prophet (peace be upon him) said: And I do not think about my illness except that. This is the time when it cut off my aorta.

Book 39, Number 4501:

Narrated Samurah:

The Prophet (peace be upon him) Said: If anyone kills his slave, we shall kill him, and if anyone cuts off the nose of his slave, we shall cut off his nose.

Book 39, Number 4504:

Narrated Abdullah ibn Amr ibn al-'As:

A man came to the Prophet (peace be upon him) crying for help. He said: His slave-girl, Apostle of Allah! He said: Woe to you, what happened with you ? He said that it was an evil one. He saw the slave-girl of his master; he became jealous of him, and cut off his penis. The Apostle of Allah (peace be upon him) said: Bring the man to me. The man was called, but people could not get control over him. The Apostle of Allah (peace be upon him) then said: Go away, you are free. He asked: Apostle of Allah! upon whom does my help lie? He replied: On every believer, or he said: On every Muslim.

Book 39, Number 4507:

Narrated Abdullah ibn Amr ibn al-'As:

The Apostle of Allah (peace be upon him) killed a man of Banu Nadr ibn Malik at Harrah ar-Righa' at the bank of Layyat al-Bahrah. The transmitter Mahmud (ibn Khalid) also mentioned the words along with the words "at Bahrah" "the slayer and the slain were from among them". Mahmud alone transmitted in this tradition the words "at the bank of Layyah".

Book 39, Number 4509:

Narrated Rafi' ibn Khadij:

A man of the Ansar was killed at Khaybar and his relatives went to the Prophet (peace be upon him) and mentioned that to him. He asked: Have you two witnesses who can testify to the murderer of your friend? They replied: Apostle of Allah! there was not a single Muslim present, but only Jews who sometimes have the audacity to do even greater crimes than this. He said: Then choose fifty of them and demand that they take an oath; but they refused and the Prophet (peace be upon him) paid the blood-wit himself.

Book 39, Number 4511:

Narrated Some men:

The Prophet (peace be upon him) said to the Jews and started with them: Fifty of you should take the oaths. But they refused (to take the oaths). He then said to the Ansar: Prove your claim. They said: Do we take the oaths without seeing, Apostle of Allah? The Apostle of Allah (peace be upon him) then imposed the blood-wit on the Jews because he (the slain) was found among them.

Book 39, Number 4515:

Narrated Ali ibn AbuTalib:

Qays ibn Abbad and Ashtar went to Ali and said to him: Did the Apostle of Allah (peace be upon him) give you any instruction about anything for which he did not give any instruction to the people in general?

He said: No, except what is contained in this document of mine. Musaddad said: He then took out a document. Ahmad said: A document from the sheath of his sword.

It contained: The lives of all Muslims are equal; they are one hand against others; the lowliest of them can guarantee their protection. Beware, a Muslim must not be killed for an infidel, nor must one who has been given a covenant be killed while his covenant holds. If anyone introduces an innovation, he will be responsible for it. If anyone introduces an innovation or gives shelter to a man who introduces an innovation (in religion), he is cursed by Allah, by His angels, and by all the people.

Musaddad said: Ibn AbuUrubah's version has: He took out a document.

Book 39, Number 4516:

Narrated Abdullah ibn Amr ibn al-'As:

The Apostle of Allah (peace be upon him) said, mentioning the tradition similar to the one transmitted by Ali. This version adds: The most distant of them gives protection as from all, those who are strong among them send back (spoil) to those who are weak among them, and their expeditions sending it back to those who are at home.

Book 39, Number 4519:

Narrated Aisha, Ummul Mu'minin:

The Prophet (peace be upon him) sent AbuJahm ibn Hudhayfah as a collector of zakat. A man quarrelled with him about his sadaqah (i.e. zakat), and AbuJahm struck him and wounded his head. His people came to the Prophet (peace be upon him) and said: Revenge, Apostle of Allah!

The Prophet (peace be upon him) said: You may have so much and so much. But they did not agree. He again said: You may have so much and so much. But they did not agree. He again said: You may have so much and so much. So they agreed.

The Prophet (peace be upon him) said: I am going to address the people in the afternoon and tell them about your consent.

They said: Yes. Addressing (the people), the Apostle of Allah (peace be upon him) said: These people of faith came to me asking for revenge. I presented them with so much and so much and they agreed. Do you agree?

They said: No. The immigrants (muhajirun) intended (to take revenge) on them. But the Apostle of Allah (peace be upon him) commanded them to refrain and they refrained.

He then called them and increased (the amount), and asked: Do you agree? They replied: Yes. He said: I am going to address the people and tell them about your consent. They said: Yes. The Prophet (peace be upon him) addressed and said: Do you agree? They said: Yes.

Book 39, Number 4521:

Narrated AbuSa'id al-Khudri:

When the Apostle of Allah (peace be upon him) was distributing something, a man came towards him and bent down on him. The Apostle of Allah (peace be upon him) struck him with a bough and his face was wounded. The Apostle of Allah (peace be upon him) said to him: Come and take retaliation. He said: no, I have forgiven, Apostle of Allah!.

Book 39, Number 4522:

Narrated Umar ibn al-Khattab:

I did not send my collectors (of zakat) so that they strike your bodies and that they take your property. If that is done with someone and he appeals to me, I shall take retaliation on him. Amr ibn al-'As said: If any man (i.e. governor) inflicts disciplinary punishment on his subjects, would you take retaliation on him too? He said: Yes, by Him in Whose hand my soul is, I shall take retaliation on him. I saw that the Apostle of Allah (peace be upon him) has given retaliation on himself.

Book 39, Number 4523:

Narrated Aisha, Ummul Mu'minin:

The Prophet (peace be upon him) Said: The disputants should refrain from taking retaliation. The one who is nearer should forgive first and then the one who is next to him, even if (the one who forgives) were a woman.

Book 39, Number 4526:

Narrated Abdullah ibn Amr ibn al-'As:

The Apostle of Allah (peace be upon him) gave judgment that if anyone is killed accidentally, his blood-wit should be one hundred camels: thirty she-camels which had entered their second year, thirty she-camels which had entered their third year, thirty she-camels which had entered their fourth year, and ten male camels which had entered their third year.

Book 39, Number 4527:

Narrated Abdullah ibn Amr ibn al-'As:

The value of the blood-money at the time of the Apostle of Allah (peace be upon him) was eight hundred dinars or eight thousand dirhams, and the blood-money for the people of the Book was half of that for Muslims.

He said: This applied till Umar (Allah be pleased with him) became caliph and he made a speech in which he said: Take note! Camels have become dear. So Umar fixed the value for those who possessed gold at one thousand dinars, for those who possessed silver at twelve thousand (dirhams), for those who possessed cattle at two hundred cows, for those who possessed sheep at two thousand sheep, and for those who possessed suits of clothing at two hundred suits. He left the blood-money for dhimmis (protected people) as it was, not raising it in proportion to the increase he made in the blood-wit.

Book 39, Number 4528:

Narrated Ata' ibn AbuRabah:

The Apostle of Allah (peace be upon him) gave judgment that blood-wit for those who possessed camels should be one hundred camels, and for those who possessed cattle two hundred cows, and for those who possessed sheep one thousand sheep, and for those who possessed suits of clothing two hundred suits, and for those who possessed wheat something which the narrator Muhammad (ibn Ishaq) did not remember.

Book 39, Number 4528A:

Narrated Jabir ibn Abdullah:

The Apostle of Allah (peace be upon him) fixed; and he mentioned the tradition like that of Musa; he said: And those who possess corn food should pay something which I do not remember.

Book 39, Number 4529:

Narrated Abdullah ibn Mas'ud:

The Prophet (peace be upon him) said: The blood-wit for accidental killing should be twenty she-camels which had entered their fourth year, twenty she-camels which had entered their fifth year, twenty she-camels which had entered their second year, twenty she-camels which had entered their third year, and twenty male camels which had entered their second year. It does not beyond Ibn Mas'ud.

Book 39, Number 4530:

Narrated Abdullah ibn Abbas:

A man of Banu Adi was killed. The Prophet (peace be upon him) fixed his blood-wit at the rate of twelve thousand (dirhams).

Book 39, Number 4531:

Narrated Abdullah ibn Amr:

(Musaddad's version has): The Apostle of Allah (peace be upon him) made a speech on the day of the conquest of Mecca, and said: Allah is Most Great, three times. He then said: There is no god but Allah alone: He fulfilled His promise, helped His servant, and alone defeated the companies.

(The narrator said:) I have remembered from Musaddad up to this.

Then the agreed version has: Take note! All the merits mentioned in pre-Islamic times, and the claim made for blood or property are under my feet, except the supply of water to the pilgrims and the custody of the Ka'bah. He then said: The blood-money for unintentional murder which appears intentional, such as is done with a whip and a stick, is one hundred camels, forty of which are pregnant. Musaddad's version is more accurate.

Book 39, Number 4540:

Narrated AbuMusa:

The Prophet (peace be upon him) said: The fingers are equal: ten camels for each finger.

Book 39, Number 4541:

Narrated AbuMusa al-Ash'ari:

The Prophet (peace be upon him) said: The fingers are equal. I asked: Ten camels for each? He replied: Yes.

Book 39, Number 4543:

Narrated Abdullah ibn Abbas:

The Prophet (peace be upon him) said: The fingers are equal and the teeth are equal. The front tooth and the molar tooth are equal, this and that are equal.

Book 39, Number 4544:

Narrated Abdullah ibn Abbas:

The Prophet (peace be upon him) said: The teeth are equal, and the fingers are equal.

Book 39, Number 4545:

Narrated Abdullah ibn Abbas:

The Apostle of Allah (peace be upon him) treated the fingers and toes as equal.

Book 39, Number 4546:

Narrated Abdullah ibn Amr ibn al-'As:

The Prophet (peace be upon him) said in his address while he was leaning against the Ka'bah: (The blood-wit) for each finger is ten camels.

Book 39, Number 4547:

Narrated Abdullah ibn Amr ibn al-'As:

The Prophet (peace be upon him) said: For each tooth are ten camels.

Book 39, Number 4547A:

Narrated Abdullah ibn Amr ibn al-'As:

The Apostle of Allah (peace be upon him) would fix the blood-money for accidental killing at the rate of four hundred dinars or their equivalent in silver for townsmen, and he would fix it according to the price of camels. So when they were dear, he increased the amount to be paid, and when cheap prices prevailed he reduced the amount to be paid. In the time of the Apostle of Allah (peace be upon him) they reached between four hundred and eight hundred dinars, their equivalent in silver being eight thousand dirhams.

He said: The Apostle of Allah (peace be upon him) gave judgment that those who possessed cattle should pay two hundred cows, and those who possessed sheep two thousand sheep.

He said: The Apostle of Allah (peace be upon him) said: The blood-money is to be treated as something to be inherited by the heirs of the one who has been killed, and the remainder should be divided among the agnates.

He said: The Apostle of Allah (peace be upon him) gave judgment that for cutting off a nose completely there was full blood-money, one hundred (camels) were to be paid. If the tip of the nose was cut off, half of the blood-money,i.e. fifty camels were to be paid, or their equivalent in gold or in silver, or a hundred cows, or one thousand sheep. For the hand, when it was cut of,f half of the blood-money was to be paid; for one foot of half, the blood-money was to be paid. For a wound in the head, a third of the blood-money was due, i.e. thirty-three camels and a third of the blood-money, or their equivalent in gold, silver, cows or sheep. For a head thrust which reaches the body, the same blood-money was to be paid. Ten camels were to be paid for every finger, and five camels for every tooth.

The Apostle of Allah (peace be upon him) gave judgment that the blood-money for a woman should be divided among her relatives on her father's side, who did not inherit anything from her except the residence of her heirs. If she was killed, her blood-money should be distributed among her heirs, and they would have the right of taking revenge on the murderer.

The Apostle of Allah (peace be upon him) said: There is nothing for the murderer; and if he (the victim) has no heir, his heir will be the one who is nearest to him among the people, but the murderer should not inherit anything.

Muhammad said: All this has been transmitted to me by Sulayman ibn Musa on the authority of Amr ibn Shu'ayb who, on his father's authority, said that his grandfather heard it from the Prophet (peace be upon him).

Book 39, Number 4548:

Narrated Abdullah ibn Amr ibn al-'As:

The Prophet (peace be upon him) said: Blood-wit for what resembles intentional murder is to be made as severe as that for intentional murder, but the culprit is not to be killed. Khalid gave us some additional information on the authority of Ibn Rashid: That (unintentional murder which resembles intentional murder) means that Satan jumps among the people and then the blood is shed blindly without any malice and weapon.

Book 39, Number 4549:

Narrated Abdullah ibn Amr ibn al-'As:

The Prophet (peace be upon him) said: Blood-wit for every wound which lays bare a bone is five camels.

Book 39, Number 4550:

Narrated Abdullah ibn Amr ibn al-'As:

The Apostle of Allah (peace be upon him) gave judgment that a third of the blood-wit should be paid for an eye fixed in its place.

Book 39, Number 4555:

Narrated Umar ibn al-Khattab:

Ibn Abbas said: Umar asked about the decision of the Prophet (peace be upon him) about that (i.e. abortion) Haml ibn Malik ibn an-Nabighah got up and said: I was between two women. One of them struck another with a rolling-pin killing both her and what was in her womb. So the Apostle of Allah (peace be upon him) gave judgment that the blood-wit for the unborn child should be a male or a female slave of the best quality and that she should be killed.

Book 39, Number 4556:

Narrated Umar ibn al-Khattab:

Tawus said: Umar stood on the pulpit. He then mentioned the rest of the tradition to the same effect as mentioned before. He did not mention "that she should be killed". This version adds: "a male or a female slave". Umar then said: Allah is Most Great. Had I not heard it, we would have decided about it something else.

Book 39, Number 4557:

Narrated Abdullah ibn Abbas:

About the story of Haml ibn Malik, Ibn Abbas said: She aborted a child who had grown hair and was dead, and the woman also died. He (the Prophet) gave judgment that the blood-wit was to be paid by the woman's relatives on the father's side. Her uncle said: Apostle of Allah! She has aborted a child who had grown hair. The father of the woman who had slain said: He is a liar: I swear by Allah, he did not raise his voice, or drink or eat. No compensation is to be paid for an offence like this. The Prophet (peace be upon him) said: is it a rhymed prose of pre-Islamic Arabia and its soothsaying? Pay a male or female slave of the best quality in compensation for the child.

Book 39, Number 4558:

Narrated Jabir ibn Abdullah:

One of the two women of Hudhayl killed the other, Each of them had husband and sons. The Apostle of Allah (peace be upon him) fixed the blood-wit for the slain woman to be paid by the wo-

man's relatives on the father's side. He declared her husband and the child innocent. The relatives of the woman who killed said: We shall inherit from her. The Apostle of Allah (peace be upon him) said: No, her sons and her husband should inherit from her.

Book 39, Number 4561:

Narrated Buraydah ibn al-Hasib:

A woman threw a stone at another woman and she aborted. The dispute was brought to the Apostle of Allah (peace be upon him). He gave judgment that five hundred sheep should be paid for her (unborn) child, and forbade throwing stones.

Book 39, Number 4562:

Narrated AbuHurayrah:

The Apostle of Allah (peace be upon him) gave judgment that a male or a female slave, or a horse or a mule should be paid for a miscarriage.

Book 39, Number 4564:

Narrated Abdullah ibn Abbas:

The Apostle of Allah (peace be upon him) gave judgment about the slave who had made an agreement to purchase his freedom (mukatab) and he had been killed that blood-wit is paid for him at the rate paid for a free man so far as he has paid the purchase money, and at the rate paid for a slave as the remainder is concerned.

Book 39, Number 4565:

Narrated Abdullah ibn Abbas:

The Prophet (peace be upon him) said: When a mukatab (a slave who has made an agreement to purchase his freedom) gifts blood-money or an inheritance, he can inherit in accordance with the extent to which he has been emancipated.

Book 39, Number 4566:

Narrated Abdullah ibn Amr ibn al-'As:

The Apostle of Allah (peace be upon him) said: The blood-wit for a man who makes a covenant is half of the blood-wit for a free man.

Book 39, Number 4569:

Narrated Abdullah ibn Amr ibn al-'As:

The Apostle of Allah (peace be upon him) said: Anyone who practises medicine when he is not known as a practitioner will be held responsible.

Book 39, Number 4570:

Narrated Some people:

AbdulAziz ibn Umar ibn AbdulAziz said: Some people of the deputation which came to my father reported the Apostle of Allah (peace be upon him) as saying: Any physician who practises medicine when he was not known as a practitioner before that and he harms (the patients) he will be held responsible. AbdulAziz said: Here physician does not refer to a man by qualification. it means opening a vein, incision and cauterisation.

Book 39, Number 4571:

Narrated Abdullah ibn Amr ibn al-'As:

The Prophet (peace be upon him) said: Musaddad's version has: He addressed on the day of Conquest. The agreed version then goes: Beware! Every object of pride of pre-Islamic times, whether it is blood-vengeance or property, mentioned or claimed, has been put under my feet except supply of water to the pilgrims and custody of the House (the Ka'bah). He then said: Beware! The blood-wit for unintentional murder, such as is done with a whip and stick, is one hundred camels, forty of which are pregnant.

Book 39, Number 4573:

Narrated Imran ibn Husayn:

A servant of some poor people cut off the ear of the servant of some rich people. His people came to the Prophet (peace be upon him) and said: Apostle of Allah! we are poor people. So he imposed no compensation on them.

Book 39, Number 4574:

Narrated Abdullah ibn Abbas:

The Prophet (peace be upon him) said: If anyone is killed blindly or, when people are throwing stones, by a stone or a whip, his blood-wit is the blood-wit for an accidental murder. But if anyone is killed intentionally, retaliation is due. If anyone tries to prevent it, the curse of Allah, of angels, and of all the people will rest on him.

Book 39, Number 4575:

Narrated AbuHurayrah:

The Prophet (peace be upon him) said: No recompense is to be demanded if one is kicked by an animal.

Book 39, Number 4577:

Narrated AbuHurayrah:

The Prophet (peace be upon him) said: No recompense may be demanded if the fire spreads.

Book 40: Model Behavior of the Prophet (Kitab Al-Sunnah)

Book 40, Number 4579:

Narrated AbuHurayrah:

The Prophet (peace be upon him) said: The Jews were split up into seventy-one or seventy-two sects; and the Christians were split up into seventy one or seventy-two sects; and my community will be split up into seventy-three sects.

Book 40, Number 4582:

Narrated AbuDharr:

The Prophet (peace be upon him) said: The best of the actions is to love for the sake of Allah and to hate for the sake of Allah.

Book 40, Number 4586:

Narrated AbuHurayrah:

The Prophet (peace be upon him) said: Controverting about the Qur'an is disbelief.

Book 40, Number 4587:

Narrated Al-Miqdam ibn Ma'dikarib:

The Prophet (peace be upon him) said: Beware! I have been given the Qur'an and something like it, yet the time is coming when a man replete on his couch will say: Keep to the Qur'an; what you find in it to be permissible treat as permissible, and what you find in it to be prohibited treat as prohibited. Beware! The domestic ass, beasts of prey with fangs, a find belonging to confederate, unless its owner does not want it, are not permissible to you If anyone comes to some people, they must entertain him, but if they do not, he has a right to mulct them to an amount equivalent to his entertainment.

Book 40, Number 4588:

Narrated AbuRafi':

The Prophet (peace be upon him) said: Let me not find one of you reclining on his couch when he hears something regarding me which I have commanded or forbidden and saying: We do not know. What we found in Allah's Book we have followed.

Book 40, Number 4590:

Narrated Irbad ibn Sariyah:

AbdurRahman ibn Amr as-Sulami and Hujr ibn Hujr said: We came to Irbad ibn Sariyah who was among those about whom the following verse was revealed: "Nor (is there blame) on those who come to thee to be provided with mounts, and when thou saidst: "I can find no mounts for you."

We greeted him and said: We have come to see you to give healing and obtain benefit from you.

Al-Irbad said: One day the Apostle of Allah (peace be upon him) led us in prayer, then faced us and gave us a lengthy exhortation at which the eyes shed tears and the hearts were afraid.

A man said: Apostle of Allah! It seems as if it were a farewell exhortation, so what injunction do you give us?

He then said: I enjoin you to fear Allah, and to hear and obey even if it be an Abyssinian slave, for those of you who live after me will see great disagreement. You must then follow my sunnah and that of the rightly-guided caliphs. Hold to it and stick fast to it. Avoid novelties, for every novelty is an innovation, and every innovation is an error.

Book 40, Number 4615:

Narrated AbuHurayrah:

A man came to the Apostle of Allah (peace be upon him) and said: I saw (in my dream) a piece of cloud from which ghee and honey were dropping. I saw the people spreading their hands. Some of them took much and some a little. I also saw a rope hanging from Heaven to Earth. I saw, Apostle of Allah, that you caught hold of it and ascended by it. Then another man caught hold of it and ascended it. Then another man caught hold of it and ascended it. Then another man caught hold of it, but it broke, and then it was joined and he ascended it.

AbuBakr said: May my parents be sacrificed for you, if you allow, I shall interpret it.

He said: Interpret it. He said: The piece of cloud is the cloud of Islam; the ghee and honey that were dropping from it are the Qur'an, which contains softness and sweetness. Those who received much or little of it are those who learn much or little of the Qur'an. The rope hanging from Heaven to Earth is the truth which you are following. You catch hold of it and then Allah will raise you to

Him. Then another man will catch hold of it and ascend it, Then another man will catch hold of it and it will break. But it will be joined and he will ascend it. Tell me. Apostle of Allah, whether I am right or wrong.

He said: You are partly right and partly wrong. He said: I adjure you by Allah, you should tell me where I am wrong.

The Prophet (peace be upon him) said: Do not take an oath.

Book 40, Number 4617:

Narrated AbuBakrah:

One day the Prophet (peace be upon him) said: Which of you had dream? A man said: It is I. I saw as though a scale descended from the sky. You and AbuBakr were weighed and you were heavier; AbuBakr and Umar were weighed and AbuBakr was heavier: Umar and Uthman were weighed and Umar was heavier; than the scale was taken up. we saw signs of dislike on the face of the Apostle of Allah (peace be upon him).

Book 40, Number 4629:

Narrated Safinah:

The Prophet (peace be upon him) said: The Caliphate of Prophecy will last thirty years; then Allah will give the Kingdom of His Kingdom to anyone He wills.

Book 40, Number 4631:

Narrated Sa'id ibn Zayd ibn Amr ibn Nufayl:

Abdullah ibn Zalim al-Mazini said: I heard Sa'id ibn Zayd ibn Amr ibn Nufayl say: When so and so came to Kufah, and made so and so stand to address the people, Sa'id ibn Zayd caught hold of my hand and said: Are you seeing this tyrant? I bear witness to the nine people that they will go to Paradise. If I testify to the tenth too, I shall not be sinful.

I asked: Who are the nine? He said: The Apostle of Allah (peace be upon him) said when he was on Hira': Be still, Hira', for only a Prophet, or an ever-truthful, or a martyr is on you. I asked: Who are those nine? He said: The Apostle of Allah, AbuBakr, Umar, Uthman, Ali, Talhah, az-Zubayr, Sa'd ibn AbuWaqqas and AbdurRahman ibn Awf. I asked: Who is the tenth? He paused a moment and said: it is I.

Book 40, Number 4632:

Narrated Sa'id ibn Zayd:

AbdurRahman ibn al-Akhnas said that when he was in the mosque, a man mentioned Ali (may Allah be pleased with him). So Sa'id ibn Zayd got up and said: I bear witness to the Apostle of Allah (peace be upon him) that I heard him say: Ten persons will go to Paradise: The Prophet (peace be upon him) will go to Paradise, AbuBakr will go to Paradise, Umar will go to Paradise, Uthman will go to Paradise, Ali will go to Paradise, Talhah will go to Paradise: az-Zubayr ibn al-Awwam will go to paradise, Sa'd ibn Malik will go to Paradise, and AbdurRahman ibn Awf will go to Paradise. If I wish, I can mention the tenth. The People asked: Who is he: So he kept silence. The again asked: Who is he: He replied: He is Sa'id ibn Zayd.

Book 40, Number 4633:

Narrated Sa'id ibn Zayd ibn Amr ibn Nufayl:

Rabah ibn al-Harith said: I was sitting with someone in the mosque of Kufah while the people of Kufah were with him. Then Sa'id ibn Zayd ibn Amr ibn Nufayl came and he welcomed him, greeted him, and seated him near his foot on the throne. Then a man of the inhabitants of Kufah, called Qays ibn Alqamah, came. He received him and began to abuse him.

Sa'id asked: Whom is this man abusing? He replied: He is abusing Ali. He said: Don't I see that the companions of the Apostle of Allah (peace be upon him) are being abused, but you neither stop it nor do anything about it? I heard the Apostle of Allah (peace be upon him) say--and I need not say for him anything which he did not say, and then he would ask me tomorrow when I see him --AbuBakr will go to Paradise and Umar will go to Paradise. He then mentioned the rest of the tradition to the same effect (as in No. 4632).

He then said: The company of one of their man whose face has been covered with dust by the Apostle of Allah (peace be upon him) is better than the actions of one of you for a whole life time even if he is granted the life-span of Noah.

Book 40, Number 4635:

Narrated AbuHurayrah:

The Prophet (peace be upon him) said: Gabriel came and taking me by the hand showed the gate of Paradise by which my people will enter. AbuBakr then said: Apostle of Allah! I wish I had been with you so that I might have looked at it. The Apostle of Allah (peace be upon him) then said: You, AbuBakr, will be the first of my people to enter Paradise.

Book 40, Number 4639:

Narrated Umar ibn al-Khattab:

Al-Aqra', the mu'adhdhin (announcer) of Umar ibn al-Khattab said: Umar sent me to a bishop and I called him.

Umar said to him: Do you find me in the Book? He said: Yes. He asked: How do you find me? He said: I find you (like a) castle. Then he raised a whip to him, saying: What do you mean by castle? He replied: An iron castle and severely trustworthy. He asked: How do you find the one who will come after me? He said: I find him a pious caliph, except that he will prefer his relatives. Umar said: May Allah have mercy on Uthman: He said it three times. He then asked: How do you find the one who will come after him?

He replied: I find him like rusty iron. Umar then put his hand on his head, and said: O filthy! O filthy! He said: Commander of the Faithful! He is a pious caliph, but when he is made caliph, the sword will be unsheathed and blood will be shed.

Book 40, Number 4643:

Narrated Abdullah ibn Zam'ah:

When the illness of the Apostle of Allah (peace be upon him) became serious while I was with him among a group of people, Bilal called him for prayer. He said: Ask someone to lead the people in prayer. So Abdullah ibn Zam'ah went out and found that Umar was present among the people and AbuBakr was not there. I said: Umar, get up and lead the people in prayer. So he came forward and uttered "Allah is Most Great". When the Apostle of Allah (peace be upon him) heard his voice, as Umar had a loud voice, he said: Where is AbuBakr? Allah does not allow that, and the Muslims too; Allah does not allow that, and the Muslims too. So he sent for AbuBakr. He came after Umar had led the people in that prayer. He then led the people in prayer.

Book 40, Number 4645:

Narrated AbuBakrah:

The Apostle of Allah (peace be upon him) said to al-Hasan ibn Ali. This son of mine is a Sayyid (chief), and I hope Allah may reconcile two parties of my community by means of him. Hammad's version has: And perhaps Allah may reconcile two large parties of Muslims by means of him.

Book 40, Number 4646:

Narrated Hudhayfah:

There is no one who will be overtaken by trial regarding whom I do not fear except Muhammad ibn Maslamah, for I heard the Apostle of Allah (peace be upon him) say: Trial will not harm you.

Book 40, Number 4664:

Narrated AbuUmamah:

The Prophet (peace be upon him) said: If anyone loves for Allah's sake, hates for Allah's sake, gives for Allah's sake and withholds for Allah's sake, he will have perfect faith.

Book 40, Number 4665:

Narrated AbuHurayrah:

The Prophet (peace be upon him) said: The most perfect believer in respect of faith is he who is best of them in manners.

Book 40, Number 4673:

Narrated AbuHurayrah:

The Prophet (peace be upon him) said: When a man commits fornication, faith departs from him and there is something like a canvas roof over his head; and when he quits that action, faith returns to him.

Book 40, Number 4674:

Narrated Abdullah ibn Umar:

The Prophet (peace be upon him) said: The Qadariyyah are the Magians of this community. If they are ill, do not pay a sick visit to them, and if they die, do not attend their funerals.

Book 40, Number 4681:

Narrated AbuDharr ; AbuHurayrah:

The Apostle of Allah (peace be upon him) used to sit among his Companions. A stranger would come, but did recognise him (the Prophet) until he asked (about him). So we asked the Apostle of Allah (peace be upon him) to make a place where he might take his seat so that when a stranger came, he might recognise him. So we built a terrace of soil on which he would take his seat, and we would sit beside him. He then mentioned something similar to this Hadith saying: A man came, and he described his appearance. He saluted from the side of the assembly, saying: Peace be upon you, Muhammad. The Prophet (peace be upon him) then responded to him.

Book 40, Number 4686:

Narrated Umar ibn al-Khattab:

Muslim ibn Yasar al-Juhani said: When Umar ibn al-Khattab was asked about the verse "When your Lord took their offspring from the backs of the children of Adam" - al-Qa'nabi recited the verse--he said: I heard the Apostle of Allah (peace be upon him) say when he was questioned about it: Allah created Adam, then passed His right hand over his back, and brought forth from it his offspring, saying: I have these for Paradise and these will do the deeds of those who go to Paradise. He then passed His hand over his back and brought forth from it his offspring, saying: I have created these for Hell, and they will do the deeds of those who go to Hell.

A man asked: What is the good of doing anything, Apostle of Allah? The Apostle of Allah (peace be upon him) said: When Allah creates a servant for Paradise, He employs him in doing the deeds of those who will go to Paradise, so that his final action before death is one of the deeds of those who go to Paradise, for which He will bring him into Paradise. But when He creates a servant for Hell, He employs him in doing the deeds of those who will go to Hell, so that his final action before death is one of the deeds of those who go to Hell, for which He will bring him into Hell.

Book 40, Number 4704:

Narrated AbuHurayrah:

I heard the Apostle of Allah (peace be upon him) say: He then mentioned a tradition like it. This version adds: When they propound that, say: "Say Allah is one. Allah is He to Whom men repair. He has not begotten and He has not been begotten, and no one is equal to Him." Then one should spit three times on his left side and seek refuge in Allah from Satan.

Book 40, Number 4705:

Narrated Al-Abbas ibn AbdulMuttalib:

I was sitting in al-Batha with a company among whom the Apostle of Allah (peace be upon him) was sitting, when a cloud passed above them.

The Apostle of Allah (peace be upon him) looked at it and said: What do you call this? They said: Sahab.

He said: And muzn? They said: And muzn. He said: And anan? They said: And anan. AbuDawud said: I am not quite confident about the word anan. He asked: Do you know the distance between Heaven and Earth? They replied: We do not know. He then said: The distance between them is seventy-one, seventy-two, or seventy-three years. The heaven which is above it is at a similar distance (going on till he counted seven heavens). Above the seventh heaven there is a sea, the distance between whose surface and bottom is like that between one heaven and the next. Above that there are eight mountain goats the distance between whose hoofs and haunches is like the distance between one heaven and the next. Then Allah, the Blessed and the Exalted, is above that.

Book 40, Number 4713:

Narrated AbuRazin al-Uqayli:

I asked: Apostle of Allah! will each one of us see his Lord? Ibn Mu'adh's version has: "being alone with Him, on the Day of Resurrection? And what sign is there is His creation?" He replied: AbuRazin! does each one of you not see the moon? Ibn Mu'adh's version has: "on the night when it is full, being alone with it?" Then the agreed version goes: I said: Yes. He said: Allah is more great. Ibn Mu'adh's version has: It is only part of Allah's creation, but Allah is more glorious and greater.

Book 40, Number 4716:

Narrated Jabir ibn Abdullah:

The Apostle of Allah (peace be upon him) presented himself to the people at Arafat, saying: Is there any man who takes me to his people? The Quraysh have prevented me from preaching the word of my Lord.

Book 40, Number 4721:

Narrated Anas ibn Malik:

The Prophet (peace be upon him) said: My intercession will be for those of my people who have committed major sins.

Book 40, Number 4724:

Narrated Abdullah ibn Amr ibn al-'As:

The Prophet (peace be upon him) said: The trumpet (sur) which will be blown.

Book 40, Number 4726:

Narrated AbuHurayrah:

The Apostle of Allah (peace be upon him) said: When Allah created Paradise, He said to Gabriel: Go and look at it. He went and looked at it, then came and said: O my Lord! By Thy might, no one who hears of it will fail to enter it.

He then surrounded it with disagreeable things, and said: Go and look at it, Gabriel. He went and looked at it, then came and said: O my Lord! By Thy might, I am afraid that no one will enter it.

When Allah created Hell, He said: Go and look at it, Gabriel. He went and looked at it, then came and said: O my Lord! By Thy might, no one who hears of it will enter it.

He then surrounded it with desirable things and said: Go and look at it, Gabriel. He went, looked at it, then came and said: O my Lord! By Thy might and power, I am afraid that no one will remain who does not enter it.

Book 40, Number 4728:

Narrated Zayd ibn Arqam:

We were with the Apostle of Allah (peace be upon him). He said when we arrived at a halting place: You are not a hundred thousandth part of those who will come down to me at the pond. I (the narrator AbuHamzah) asked: What was your number that day? He replied: Seven or eight hundred.

Book 40, Number 4730:

Narrated Anas ibn Malik:

When the Prophet of Allah (peace be upon him) was lifted to the heavens (for travelling) in Paradise, or as he said, a river whose banks were of transparent or hollowed pearls was presented to him. The angel who was with him struck it with his hand and took out musk. Muhammad (peace be upon him) then asked the angel who was with him: What is this? He replied: It is al-Kawthar which Allah has given you.

Book 40, Number 4731:

Narrated AbuBarzah:

AbdusSalam ibn AbuHazim AbuTalut said: I saw AbuBarzah who came to visit Ubaydullah ibn Ziyad. Then a man named Muslim who was there in the company mentioned it to me.

When Ubaydullah saw him, he said: This Muhammad of yours is a dwarf and fat. The old man (i.e. AbuBarzah) understood it.

So he said: I did not think that I should remain among people who would make me feel ashamed of the company of Muhammad (peace be upon him).

Thereupon Ubaydullah said: The company of Muhammad (peace be upon him) is a honour for you, not a disgrace. He added: I called for you to ask about the reservoir. Did you hear the Apostle of Allah (peace be upon him) mentioning anything about it? AbuBarzah said: Yes, not once, twice, thrice, four times or five times. If anyone believes it, may Allah not supply him with water from it. He then went away angrily.

Book 40, Number 4735:

Narrated Al-Bara' ibn Azib:

We went out with the Apostle of Allah (peace be upon him) accompanying the bier of a man of the Ansar. When we reached his grave, it was not yet dug. So the Apostle of Allah (peace be upon him) sat down and we also sat down around him as if birds were over our heads. He had in his hand a stick with which he was scratching the ground.

He then raised his head and said: Seek refuge with Allah from the punishment in the grave. He said it twice or thrice.

The version of Jabir adds here: He hears the beat of their sandals when they go back, and at that moment he is asked: O so and so! Who is your Lord, what is your religion, and who is your Prophet?

Hannad's version says: Two angels will come to him, make him sit up and ask him: Who is your Lord?

He will reply: My Lord is Allah. They will ask him: What is your religion? He will reply: My religion is Islam. They will ask him: What is your opinion about the man who was sent on a mission among you? He will reply: He is the Apostle of Allah (peace be upon him). They will ask: Who made you aware of this? He will reply: I read Allah's Book, believed in it, and considered it true; which is verified by Allah's words: "Allah's Book, believed in it, and considered it true, which is verified by Allah's words: "Allah establishes those who believe with the word that stands firm in this world and the next."

The agreed version reads: Then a crier will call from Heaven: My servant has spoken the truth, so spread a bed for him from Paradise, clothe him from Paradise, and open a door for him into Paradise. So some of its air and perfume will come to him, and a space will be made for him as far as the eye can see.

He also mentioned the death of the infidel, saying: His spirit will be restored to his body, two angels will come to him, make him sit up and ask him: Who is your Lord?

He will reply: Alas, alas! I do not know. They will ask him: What is your religion? He will reply: Alas, alas! I do not know. They will ask: Who was the man who was sent on a mission among you? He will reply: Alas, alas! I do not know. Then a crier will call from Heaven: He has lied, so spread a bed for him from Hell, clothe him from Hell, and open for him a door into Hell. Then some of its heat and pestilential wind will come to him, and his grave will be compressed, so that his ribs will be crushed together.

Jabir's version adds: One who is blind and dumb will then be placed in charge of him, having a sledge-hammer such that if a mountain were struck with it, it would become dust. He will give him a blow with it which will be heard by everything between the east and the west except by men and jinn, and he will become dust. Then his spirit will be restored to him.

Book 40, Number 4738:

Narrated AbuUbaydah ibn al-Jarrah:

I heard the Prophet (peace be upon him) say: There has been no Prophet after Noah who has not warned his people about the antichrist (Dajjal), and I warn you of him. The Apostle of Allah (peace be upon him) described him to us, saying: Perhaps some who have seen me and heard my words will live till his time. The people asked: Apostle of Allah! what will be the condition of our hearts on that day? Like what we are today? He replied: Or better.

Book 40, Number 4740:

Narrated AbuDharr:

The Prophet (peace be upon him) said: He who separates from the community within a span takes off the noose of Islam from his neck.

Book 40, Number 4747:

Narrated AbuSa'id al-Khudri ; Anas ibn Malik:

The Prophet (peace be upon him) said: Soon there will appear disagreement and dissension in my people; there will be people who will be good in speech and bad in work. They recite the Qur'an, but it does not pass their collar-bones. They will swerve from the religion as an animal goes through the animal shot at. They will not return to it till the arrow comes back to its notch. They are worst of the people and animals. Happy is the one who kills them and they kill him. They call to the book of Allah, but they have nothing to do with it. He who fights against them will be nearer to Allah than them (the rest of the people). The people asked: What is their sign? He replied: They shave the head.

Book 40, Number 4753:

Narrated Abdullah ibn Amr ibn al-'As:

The Prophet (peace be upon him) said: If the property of anyone is designed to be taken away without any right and he fights and is killed, he is a martyr.

Book 40, Number 4754:

Narrated Sa'id ibn Zayd:

The Prophet (peace be upon him) said: He who is killed while protecting his property is a martyr, and he who is killed while defending his family, or his blood, or his religion is a martyr.

Book 41: General Behavior (Kitab Al-Adab)

Book 41, Number 4756:

Narrated Anas ibn Malik:

I served the Prophet (peace be upon him) at Medina for ten years. I was a boy. Every work that I did was not according to the desire of my master, but he never said to me: Fie, nor did he say to me: Why did you do this? or Why did you not do this?

Book 41, Number 4757:

Narrated AbuHurayrah:

The Apostle of Allah (peace be upon him) used to sit with us in meetings and talk to us. When he stood up we also used to stand up and see him entering the house of one of his wives. One day he talked to us and we stood up as he stood up and we saw that an Arabi (a nomadic Arab) caught hold of him and gave his cloak a violent tug making his neck red.

AbuHurayrah said: The cloak was coarse. He turned to him and the Arabi said to him: Load these two camels of mine, for you do not give me anything from your property or from your father's property.

The Prophet (peace be upon him) said to him: No, I ask Allah's forgiveness; no, I ask Allah's forgiveness; no, I ask Allah's forgiveness. I shall not give you the camel-load until you make amends for the way in which you tugged at me.

Each time the Arabi said to him: I swear by Allah, I shall not do so.

He then mentioned the rest of the tradition. He (the Prophet), then called a man and said to him: Load these two camels of his: one camel with barley and the other with dates. He then turned to us and said: Go on your way with the blessing of Allah.

Book 41, Number 4758:

Narrated Abdullah ibn Abbas:

The Prophet (peace be upon him) said: Good way, dignified good bearing and moderation are the twenty-fifth part of Prophecy.

Book 41, Number 4759:

Narrated Mu'adh ibn Jabal:

The Apostle of Allah (peace be upon him) said: if anyone suppresses anger when he is in a position to give vent to it, Allah, the Exalted, will call him on the Day of Resurrection over the heads of all creatures, and ask him to choose any of the bright and large eyed maidens he wishes.

Book 41, Number 4760:

Narrated Son of a Companion:

The Apostle of Allah (peace be upon him) said: He then mentioned a similar tradition described above. This version has: Allah will fill his heart with security and faith. He did not mention the words "Allah will call him". This version further adds: He who gives up wearing beautiful garments when he is able to do so (out of humility, as Bishr's version has) will be clothed by Allah with the robe of honour, and he who marries for Allah's sake will be crowned by Allah with the crown of Kingdom.

Book 41, Number 4762:

Narrated Mu'adh ibn Jabal:

Two men reviled each other in the presence of the Prophet (peace be upon him) and one of them became excessively angry so much so that I thought that his nose will break up on account of excess of anger. The Prophet (peace be upon him) said: I know a phrase which, if he repeated, he could get rid of this angry feeling. They asked: What is it, Apostle of Allah? He replied: He should say: I seek refuge in Thee from the accursed devil. Mu'adh then began to ask him to do so, but he refused and persisted in quarrelling, and began to enhance his anger.

Book 41, Number 4764:

Narrated AbuDharr:

The Apostle of Allah (peace be upon him) said to us: When one of you becomes angry while standing, he should sit down. If the anger leaves him, well and good; otherwise he should lie down.

Book 41, Number 4766:

Narrated Atiyyah as-Sa'di:

AbuWa'il al-Qass said: We entered upon Urwah ibn Muhammad ibn as-Sa'di. A man spoke to him and made him angry. So he stood and performed ablution; he then returned and performed ablution, and said: My father told me on the authority of my grandfather Atiyyah who reported the Apostle of Allah (peace be upon him) as saying: Anger comes from the devil, the devil was created of fire, and fire is extinguished only with water; so when one of you becomes angry, he should perform ablution.

Book 41, Number 4770:

Narrated Aisha, Ummul Mu'minin:

When the Prophet (peace be upon him) was informed of anything of a certain man, he would not say: What is the matter with so and so that he says? But he would say: What is the matter with the people that they say such and such?

Book 41, Number 4771:

Narrated Anas ibn Malik:

A man who had the mark of yellowness on him came to the Apostle of Allah (peace be upon him). The apostle of Allah (peace be upon him) rarely mentioned anything of a man which he disliked before him. When he went out, he said: Would that you asked him to wash it from him.

Book 41, Number 4772:

Narrated AbuSalamah ; AbuHurayrah:

The Prophet (peace be upon him) said: The believer is simple and generous, but the profligate is deceitful and ignoble.

Book 41, Number 4774:

Narrated Aisha, Ummul Mu'minin:

A man asked permission to see the Prophet (peace be upon him), and the Prophet (peace be upon him) said: He is a bad member of the tribe. When he entered, the Apostle of Allah (peace be upon him) treated in a frank and friendly way and spoke to him. When he departed , I said: Apostle of Allah! When he asked permission, you said: He is a bad member of the tribe, but when he entered, you treated him in a frank and friendly way. The Apostle of Allah replied: Aisha! Allah does not like the one who is unseemly and lewd in his language.

Book 41, Number 4776:

Narrated Anas ibn Malik:

I never said that when any man brought his mouth to the ear of the Apostle of Allah (peace be upon him) and he withdrew his head until the man himself withdrew his head, and I never saw that when any man took him by his hand and he withdrew his hand, until the man himself withdrew his hand.

Book 41, Number 4780:

Narrated Aisha, Ummul Mu'minin:

The Apostle of Allah (peace be upon him) said: By his good character a believer will attain the degree of one who prays during the night and fasts during the day.

Book 41, Number 4781:

Narrated AbudDarda':

The Prophet (peace be upon him) said: There is nothing heavier than good character put in the scale of a believer on the Day of Resurrection.

Book 41, Number 4782:

Narrated AbuUmamah:

The Prophet (peace be upon him) said: I guarantee a house in the surroundings of Paradise for a man who avoids quarrelling even if he were in the right, a house in the middle of Paradise for a man who avoids lying even if he were joking, and a house in the upper part of Paradise for a man who made his character good.

Book 41, Number 4788:

Narrated Abdullah ibn ash-Shikhkhir:

I went with a deputation of Banu Amir to the apostle of Allah (peace be upon him), and we said: You are our lord (sayyid). To this he replied: The lord is Allah, the Blessed and Exalted. Then we said: And the one of us most endowed with excellence and superiority. To this he replied: Say what you have to say, or part of what you have to say, and do not let the devil make you his agents.

Book 41, Number 4790:

Narrated Aisha, Ummul Mu'minin:

Al-Miqdam ibn Shurayh, quoting his father, said: I asked Aisha about living in the desert. She said: The Apostle of Allah (peace be upon him) used to go to the desert to these rivulets. Once he intended to go to the desert and he sent to me a she-camel from the camel of sadaqah which had not been

used for riding so far. He said to me: Aisha! show gentleness, for if gentleness is found in anything, it beautifies it and when it is taken out from anything it damages it.

Book 41, Number 4791:

Narrated Jarir:

The Prophet (peace be upon him) said: He who is deprived of gentleness is deprived of good.

Book 41, Number 4792:

Narrated Sa'd:

The Prophet (peace be upon him) said: There is hesitation in everything except in the actions of the next world.

Book 41, Number 4793:

Narrated AbuHurayrah:

The Prophet (peace be upon him) said: He who does not thank Allah does not thank people.

Book 41, Number 4794:

Narrated Anas ibn Malik:

The Immigrants (Muhajirun) said: Apostle of Allah! the Helpers (Ansar) got the entire reward. He said: no, so long as you pray to Allah for them and praise them.

Book 41, Number 4795:

Narrated Jabir ibn Abdullah:

The Prophet (peace be upon him) said: If someone is given something, he should give a return for it provided he can afford; if he cannot afford, he should praise him. He who praises him for it, thanks him, and he who conceals it is ungrateful to him.

Book 41, Number 4796:

Narrated Jabir ibn Abdullah:

The Prophet (peace be upon him) said: If someone is donated something, and he mentions it, he thanks for it, and if he conceals it, he is ungrateful for it.

Book 41, Number 4799:

Narrated Umar ibn al-Khattab:

The Prophet (peace be upon him) said: the same occasion: Help the oppressed (sorrowful) and guide those who have lost their way.

Book 41, Number 4800:

Narrated Anas ibn Malik:

A woman came to the Apostle of Allah (peace be upon him) and said: Apostle of Allah: I have some need with you. He said to her: Mother of so and so, sit in the corner of any street you wish and I shall sit with you. So she sat and the Apostle of Allah (peace be upon him) also sat with her till she fulfilled her need.

Book 41, Number 4802:

Narrated AbuSa'id al-Khudri:

I heard the Apostle of Allah (peace be upon him) as saying: The best places to sit are those which provide most room.

Book 41, Number 4803:

Narrated AbuHurayrah:

AbulQasim (peace be upon him) said: When one of you is in the sun (Shams)--Makhlad's version has "fay'"--and the shadow withdraws from him so that he is partly in sun and partly in shade, he should get up.

Book 41, Number 4804:

Narrated AbuHazim al-Bajali:

AbuHazim came when the Apostle of Allah (peace be upon him) was addressing. He stood in the sun. He ordered him (to shift) and he shifted to the shade.

Book 41, Number 4807:

Narrated Jabir ibn Samurah:

When we came to the Prophet (peace be upon him), each one would sit down where there was room.

Book 41, Number 4808:

Narrated Hudhayfah:

The Apostle of Allah (peace be upon him) cursed the one who sat in the middle of a circle.

Book 41, Number 4809:

Narrated AbuBakrah:

Sa'id ibn AbulHasan said: When AbuBakrah came to us to give some evidence, a man got up from his place, but he refused to sit in it saying: The Prophet (peace be upon him) forbade this, and the Prophet (peace be upon him) forbade anyone to wipe his hand on the garment of anyone whose clothing he had not himself provided.

Book 41, Number 4810:

Narrated Abdullah ibn Umar:

A man came to the Prophet (peace be upon him), another man got up from his place for him, and when he went to sit in it, the Prophet (peace be upon him) forbade him.

Book 41, Number 4811:

Narrated Anas ibn Malik:

The Prophet (peace be upon him) said: A believer who recites the Qur'an is like a citron whose fragrance is sweet and whose taste is sweet, a believer who does not recite the Qur'an is like a date which has no fragrance but has sweet taste, a profligate who recites the Qur'an is like basil whose fragrance is sweet but whose taste is bitter, and the profligate who does not recite the Qur'an is like the colocynth which has a bitter taste and has not fragrance. A good companion is like a man who has musk; if nothing of it goes to you, its fragrance will (certainly) go to you; and a bad companion is like a man who has bellows; if its (black) root does not go to you, its smoke will (certainly) go to you.

Book 41, Number 4814:

Narrated AbuSa'id al-Khudri:

The Prophet (peace be upon him) said: Associate only with a believer, and let only a God-fearing man eat your meals.

Book 41, Number 4815:

Narrated AbuHurayrah:

The Prophet (peace be upon him) said: A man follows the religion of his friend; so each one should consider whom he makes his friend.

Book 41, Number 4818:

Narrated As-Sa'ib:

I came to the Prophet (peace be upon him). The people began to praise me and make a mention of me. The Apostle of Allah (peace be upon him) said: I know you, that is, he knew him. I said: My father and mother be sacrificed for you! you were my partner and how good a partner ; you neither disputed nor quarrelled.

Book 41, Number 4819:

Narrated Abdullah ibn Salam:

When the Apostle of Allah (peace be upon him) sat talking (to the people), he would often raise his eyes to the sky.

Book 41, Number 4820:

Narrated Jabir ibn Abdullah:

The Apostle of Allah (peace be upon him) spoke in a distinct and leisurely manner.

Book 41, Number 4821:

Narrated Aisha, Ummul Mu'minin:

The Apostle of Allah (peace be upon him) spoke in a distinct manner so that anyone who listened to him could understand it.

Book 41, Number 4822:

Narrated AbuHurayrah:

The Prophet (peace be upon him) said: Every important matter which is not begun by an expression of praise to Allah is maimed.

Book 41, Number 4823:

Narrated AbuHurayrah:

The Prophet (peace be upon him) said: Every sermon which does not contain a tashahhud is like a hand cut off.

Book 41, Number 4824:

Narrated Aisha, Ummul Mu'minin:

Maymun ibn AbuShabib said: A beggar passed by Aisha and gave him a piece of bread. Another man who wore clothes and had good appearance passed by her, and she made her seated and he ate (with her). When she was asked about that, she replied: The Apostle of Allah (peace be upon him) said: treat the people according to their ranks.

Book 41, Number 4825:

Narrated AbuMusa al-Ash'ari:

The Prophet (peace be upon him) said: Glorifying Allah involves showing honour to a grey-haired Muslim and to one who can expound the Qur'an, but not to one who acts extravagantly regarding it, or turns away from it, and showing honour to a just ruler.

Book 41, Number 4826:

Narrated Abdullah ibn Amr ibn al-'As:

The Apostle of Allah (peace be upon him) said: One should not sit between two men except with their permission.

Book 41, Number 4827:

Narrated Abdullah ibn Amr ibn al-'As:

The Apostle of Allah (peace be upon him) said: It is not lawful for a man to separate two persons except with their permission.

Book 41, Number 4828:

Narrated AbuSa'id al-Khudri:

When the Apostle of Allah (peace be upon him) sat, he had his knees drawn up supported by his hands.

Book 41, Number 4829:

Narrated Qaylah daughter of Makhramah:

She saw the Prophet (peace be upon him) sitting with his arms round his legs. She said: When I saw the Apostle of Allah (peace be upon him) in such humble condition in the sitting position (according to Musa's version), I trembled with fear.

Book 41, Number 4830:

Narrated Ash-Sharid ibn Suwayd:

The Apostle of Allah (peace be upon him) came upon me when I was sitting thus: having my left hand behind my back and leaning on the fleshy part of it, and said: Are you sitting in the manner of those with whom Allah is angry?

Book 41, Number 4836:

Narrated AbudDarda':

The Apostle of Allah (peace be upon him) would sit and we would also sit around him. If he got up intending to return, he would take off his sandals or something he was wearing, and his Companions recognising his purpose (that he would return) would stay where they were.

Book 41, Number 4837:

Narrated AbuHurayrah:

The Prophet (peace be upon him) said: People who get up from an assembly in which they did not remember Allah will be just as if they had got up from an ass's corpse, and it will be a cause of grief to them.

Book 41, Number 4838:

Narrated AbuHurayrah:

The Prophet (peace be upon him) said: If anyone sits at a place where he does not remember Allah, deprivation will descend on him from Allah; and if he lies at a place where he does not remember Allah, deprivation will descend on him from Allah.

Book 41, Number 4839:

Narrated Abdullah ibn Amr ibn al-'As:

There are some expressions which a man utters three times when he gets up from an assembly he will be forgiven for what happened in the assembly; and no one utters them in an assembly held for a noble cause or for remembrance of Allah but that is stamped with them just as a document is stamped with a signet-ring. These expressions are: Glory be to Thee, O Allah, and I begin with praise of Thee, there is no god but thou; I ask Thy pardon, and return to Thee in repentance.

Book 41, Number 4841:

Narrated AbuBarzah al-Aslami:

When the Apostle of Allah (peace be upon him) intended to get up from the assembly he used to say in the last. Glory be to Thee. O Allah, and I begin with praise of Thee, I testify that there is no god but Thou; I ask Thy pardon, and return to Thee in repentance. The man asked: Apostle of Allah! you utter the words now which you did not do in the past? He replied: (This is an) atonement for what takes place in the assembly.

Book 41, Number 4842:

Narrated Abdullah ibn Mas'ud:

The Prophet (peace be upon him) said: None of my Companions must tell me anything about anyone, for I like to come out to you with no ill-feelings.

Book 41, Number 4843:

Narrated Amr ibn al-Faghwa' al-Khuza'i:

The Apostle of Allah (peace be upon him) called me. He intended to send me with some goods to AbuSufyan to distribute among the Quraysh at Mecca after the conquest.

He said: Search for a companion. Then Amr ibn Umayyah ad-Damri came to me and said: I have been told that you are intending to make a journey and are seeking a companion.

I said: Yes. He said: I am your companion. I then went to the Apostle of Allah (peace be upon him) and said: I have found a companion.

He asked: Who is he? I replied: Amr ibn Umayyah ad-Damri. He said: When you come down to the territory of his people, be careful of him, for a maxim says: If one is your real brother, do not feel safe with him.

So we proceeded, and when I reached al-Abwa', he said to me: I have some work with my people at Waddan, so stay here till I come back. I said: Do not lose your way. When he turned his back, I recalled the words of the Prophet (peace be upon him). So I rode my camel and galloped without stopping. When I reached al-Asafir, he was pursuing me with a group of men. So I galloped and forged ahead of him. When he saw me that I had outstripped him, they returned and he came to me.

He said to me: I had some work with my people. I said: Yes. We then went on until we reached Mecca, and I gave the goods to AbuSufyan.

Book 41, Number 4850:

Narrated Jabir ibn Abdullah:

The Prophet (peace be upon him) said: When a man tells something and then departs, it is a trust.

Book 41, Number 4851:

Narrated Jabir ibn Abdullah:

The Prophet (peace be upon him) said: Meetings are confidential except three: those for the purpose of shedding blood unlawfully, or committing fornication, or acquiring property unjustly.

Book 41, Number 4855:

Narrated Ammar:

The Prophet (peace be upon him) said: He who is two-faced in this world will have two tongues of fire on the Day of Resurrection.

Book 41, Number 4857:

Narrated Aisha, Ummul Mu'minin:

I said to the Prophet (peace be upon him): It is enough for you in Safiyyah that she is such and such (the other version than Musaddad's has:) meaning that she was short-statured. He replied; You have said a word which would change the sea if it were mixed in it. She said: I imitated a man before him (out of disgrace). He said: I do not like that I imitate anyone even if I should get such and such.

Book 41, Number 4858:

Narrated Sa'id ibn Zayd:

The Prophet (peace be upon him) said: The most prevalent kind of usury is going to lengths in talking unjustly against a Muslim's honour.

Book 41, Number 4859:

Narrated AbuHurayrah:

The Prophet (peace be upon him) said: The gravest sin is going to lengths in talking unjustly against a Muslim's honour, and it is a major sin to abuse twice for abusing once.

Book 41, Number 4860:

Narrated Anas ibn Malik:

The Prophet (peace be upon him) said: When I was taken up to heaven I passed by people who had nails of copper and were scratching their faces and their breasts. I said: Who are these people,

Gabriel? He replied: They are those who were given to back biting and who aspersed people's honour.

Book 41, Number 4862:

Narrated AbuBarzah al-Aslami:

The Prophet (peace be upon him) said: O community of people, who believed by their tongue, and belief did not enter their hearts, do not back-bite Muslims, and do not search for their faults, for if anyone searches for their faults, Allah will search for his fault, and if Allah searches for the fault of anyone, He disgraces him in his house.

Book 41, Number 4863:

Narrated Al-Mustawrid:

The Prophet (peace be upon him) said: If anyone eats once at the cost of a Muslim's honour, Allah will give him a like amount of Jahannam to eat; if anyone clothes himself with a garment at the cost of a Muslim's honour, Allah will clothe him with like amount of Jahannam; and if anyone puts himself in a position of reputation and show Allah will disgrace him with a place of reputation and show on the Day of Resurrection.

Book 41, Number 4865:

Narrated Mu'adh ibn Anas:

The Prophet (peace be upon him) said: If anyone guards a believer from a hypocrite, Allah will send an angel who will guard his flesh on the Day of Resurrection from the fire of Jahannam; but if anyone attacks a Muslim saying something by which he wishes to disgrace him, he will be restrained by Allah on the bridge over Jahannam till he is acquitted of what he said.

Book 41, Number 4866:

Narrated Jabir ibn Abdullah ; AbuTalhah ibn Sahl al-Ansari:

The Prophet (peace be upon him) said: No (Muslim) man will desert a man who is a Muslim in a place where his respect may be violated and his honour aspersed without Allah deserting him in a place here he wishes his help; and no (Muslim) man who will help a Muslim in a place where his honour may be aspersed and his respect violated without Allah helping him in a place where he wishes his help.

Book 41, Number 4867:

Narrated Jundub:

A desert Arab came and making his camel kneel and tethering it, entered the mosque and prayed behind the Apostle of Allah (peace be upon him). When The Apostle of Allah (peace be upon him) had given the salutation, he went to his riding beast and, after untethering and riding it, he called out: O Allah, show mercy to me and to Muhammad and associate no one else in Thy mercy to us. The Apostle of Allah (peace be upon him) then said: Do you think that he or his camel is farther astray? Did you not listen to what he said? They replied: Certainly.

Book 41, Number 4868:

Narrated Qatadah:

Is one of you helpless to be like AbuDaygham or Damdam (Ibn Ubayd is doubtful) who would say when morning came: O Allah, I gave my honour as alms to Thy servants?

Book 41, Number 4870:

Narrated Mu'awiyah:

I heard the Apostle of Allah (peace be upon him) say: If you search for the faults of the people, you will corrupt them, or will nearly corrupt them. AbudDarda' said: These are the words which Mu'awiyah himself from the Apostle of Allah (peace be upon him), and Allah benefited him by them.

Book 41, Number 4871:

Narrated Miqdam ibn Ma'dikarib ; AbuUmamah:

The Prophet (peace be upon him) said: When a ruler seeks to make imputations against the people, he corrupts them.

Book 41, Number 4872:

Narrated Abdullah ibn Mas'ud:

Zayd ibn Wahb said: A man was brought to Ibn Mas'ud. He was told: This is so and so, and wine was dropping from his beard. Abdullah thereupon said: We have been prohibited to seek out (faults). If anything becomes manifest to us, we shall seize it.

Book 41, Number 4873:

Narrated Uqbah ibn Amir:

The Prophet (peace be upon him) said: He who sees something which should be kept hidden and conceals it will be like one who has brought to life a girl buried alive.

Book 41, Number 4874:

Narrated Uqbah ibn Amir:

AbulHaytham quoted Dukhayn, the scribe of Uqbah ibn Amir, saying: We had some neighbours who used to drink wine. I for them, but they did not stop.

I then said to Uqbah ibn Amir: These neighbours of ours drink wine, and I tried to prevent them but they did not stop, and I am going to call the police about them.

He said: Leave them.

I again came to Uqbah ibn Amir and said: Our neighbours have refused to refrain from drinking wine, and I am going to call the police for them.

He said: Woe to thee! Leave them alone. I heard the Apostle of Allah (peace be upon him) say: he then mentioned the tradition to the same effect as recorded above on the authority of the narrator Muslim.

Book 41, Number 4877:

Narrated Iyad ibn Himar (al-Mujashi'i):

The Prophet (peace be upon him) said: Allah has revealed to me that you must be humble, so that no one oppresses another and boasts over another.

Book 41, Number 4878:

Narrated Sa'id ibn al-Musayyab:

While the Apostle of Allah (peace be upon him) was sitting with some of his companions, a man reviled AbuBakr and insulted him. But AbuBakr remained silent. He insulted him twice, but AbuBakr controlled himself. He insulted him thrice and AbuBakr took revenge on him. Then the Apostle of Allah (peace be upon him) got up when AbuBakr took revenge.

AbuBakr said: Were you angry with me, Apostle of Allah?

The Apostle of Allah (peace be upon him) replied: An angel came down from Heaven and he was rejecting what he had said to you. When you took revenge, a devil came down. I was not going to sit when the devil came down.

Book 41, Number 4880:

Narrated Aisha, Ummul Mu'minin:

Ibn Awn said: I asked about the meaning of intisar (revenge) in the Qur'anic verse: "But indeed if any do help and defend themselves (intasara) after a wrong (done) to them, against them there is no cause of blame." Then Ali ibn Zayd ibn Jad'an told me on the authority of Umm Muhammad, the wife of his father.

Ibn Awn said: It was believed that she used to go to the Mother of the Faithful (i.e. Aisha). She said: The Mother of the Faithful said: The Apostle of Allah (peace be upon him) came upon me while Zaynab, daughter of Jahsh, was with us. He began to do something with his hand. I signalled to him until I made him understand about her. So he stopped. Zaynab came on and began to abuse Aisha. She tried to prevent her but she did not stop.

So he (the Prophet) said to Aisha: Abuse her.

So she abused her and dominated her. Zaynab then went to Ali and said: Aisha abused you and did (such and such). Then Fatimah came (to the Prophet) and he said to her: She is the favourite of your father, by the Lord of the Ka'bah!

She then returned and said to them: I said to him such and such, and he said to me such and such. Then Ali came to the Prophet (peace be upon him) and spoke to him about that.

Book 41, Number 4882:

Narrated Abdullah ibn Umar:

The Prophet (peace be upon him) said: Make a mention of the virtues of your dead, and refrain from (mentioning) their evils.

Book 41, Number 4883:

Narrated AbuHurayrah:

I heard the Apostle of Allah (peace be upon him) say: There were two men among Banu Isra'il, who were striving for the same goal. One of them would commit sin and the other would strive to do his best in the world. The man who exerted himself in worship continued to see the other in sin.

He would say: Refrain from it. One day he found him in sin and said to him: Refrain from it.

He said: Leave me alone with my Lord. Have you been sent as a watchman over me? He said: I swear by Allah, Allah will not forgive you, nor will he admit you to Paradise. Then their souls were taken back (by Allah), and they met together with the Lord of the worlds.

He (Allah) said to this man who had striven hard in worship; Had you knowledge about Me or had you power over that which I had in My hand? He said to the man who sinned: Go and enter Paradise by My mercy. He said about the other: Take him to Hell.

AbuHurayrah said: By Him in Whose hand my soul is, he spoke a word by which this world and the next world of his were destroyed.

Book 41, Number 4884:

Narrated AbuBakrah:

The Prophet (peace be upon him) said: There is no sin more fitted to have punishment meted out by Allah to its perpetrator in advance in this world along with what He stores up for him in the next world than oppression and severing ties of relationship.

Book 41, Number 4885:

Narrated AbuHurayrah:

The Prophet (peace be upon him) said: Avoid envy, for envy devours good deeds just as fire devours fuel or (he said) "grass."

Book 41, Number 4886:

Narrated Anas ibn Malik:

Sahl ibn AbuUmamah said that he and his father (AbuUmamah) visited Anas ibn Malik at Medina during the time (rule) of Umar ibn AbdulAziz when he (Anas ibn Malik) was the governor of Medina. He was praying a very short prayer as if it were the prayer of a traveller or near it.

When he gave a greeting, my father said: May Allah have mercy on you! Tell me about this prayer: Is it obligatory or supererogatory?

He said: It is obligatory; it is the prayer performed by the Apostle of Allah (peace be upon him). I did not make a mistake except in one thing that I forgot.

He said: The Apostle of Allah (peace be upon him) used to say: Do not impose austerities on yourselves so that austerities will be imposed on you, for people have imposed austerities on themselves and Allah imposed austerities on them. Their survivors are to be found in cells and monasteries. (Then he quoted:) "Monasticism, they invented it; we did not prescribe it for them."

Next day he went out in the morning and said: will you not go out for a ride, so that you may see something and take a lesson from it?

He said: Yes. Then all of them rode away and reached a land whose inhabitants had perished, passed away and died. The roofs of the town had fallen in.

He asked: Do you know this land? I said: Who acquainted me with it and its inhabitants? (Anas said:) This is the land of the people whom oppression and envy destroyed. Envy extinguishes the light of good deeds, and oppression confirms or falsifies it. The eye commits fornication, and the palm of the hand, the foot, body, tongue and private part of the body confirm it or deny it.

Book 41, Number 4888:

Narrated Samurah ibn Jundub:

The Prophet (peace be upon him) said: Do not invoke Allah's curse, Allah's anger, or Hell.

Book 41, Number 4890:

Narrated Abdullah ibn Abbas:

A man cursed the wind. The narrator Muslim's version has: The wind snatched away a man's cloak during the time of the Prophet (peace be upon him) and he cursed it. The Prophet (peace be upon him) said: Do not curse it, for it is under command, and if anyone curses a thing undeservedly, the curse returns upon him.

Book 41, Number 4891:

Narrated Aisha, Ummul Mu'minin:

Something of her was stolen, and she began to curse him (i.e. the thief). The Apostle of Allah (peace be upon him) said to her: Do not lessen his sin.

Book 41, Number 4894:

Narrated AbuHurayrah:

The Prophet (peace be upon him) said: It is not allowable for a believer to keep from a believer for more than three days. If three days pass, he should meet him and give him a salutation, and if he replies to it they will both have shared in the reward; but if he does not reply he will bear his sin (according to Ahmad's version) and the one who gives the salutation will have come forth from the sin of keeping apart.

Book 41, Number 4895:

Narrated Aisha, Ummul Mu'minin:

The Apostle of Allah (peace be upon him) said: It is not right for a Muslim to keep apart from another Muslim for more than three days. Then when he meets him and gives three salutations, receiving during that time no response, the other bears his sin.

Book 41, Number 4896:

Narrated AbuHurayrah:

The Prophet (peace be upon him) said: It is not allowable for a Muslim to keep apart from his brother for more than three days, for one who does so and dies will enter Hell.

Book 41, Number 4897:

Narrated AbuKhirash as-Sulami:

AbuKhirash heard the Apostle of Allah (peace be upon him) say: If one keeps apart from his brother for a year, it is like shedding his blood.

Book 41, Number 4900:

Narrated AbuHurayrah:

The Prophet (peace be upon him) said: The believer is the believer's mirror, and the believer is the believer's brother who guards him against loss and protects him when he is absent.

Book 41, Number 4901:

Narrated AbudDarda':

The Prophet (peace be upon him) said: Shall I not inform you of something more excellent in degree than fasting, prayer and almsgiving (sadaqah)? The people replied: Yes, Prophet of Allah! He said: It is putting things right between people, spoiling them is the shaver (destructive).

Book 41, Number 4902:

Narrated Umm Kulthum bint Uqbah al-Umawiyyah:

The Prophet (peace be upon him) said: He who forged in order to put things right between two persons did not lie. The version by Ahmad ibn Muhammad and Musaddad has: The liar is not the one who puts things right between people, saying what is good and increasing good.

Book 41, Number 4905:

Narrated Anas ibn Malik:

When the Apostle of Allah (peace be upon him) came to Medina, the Abyssinians played for his coming out of joy; they played with spears.

Book 41, Number 4906:

Narrated Abdullah ibn Umar:

Nafi' said: Ibn Umar heard a pipe, put his fingers in his ears and went away from the road. He said to me: Are you hearing anything? I said: No. He said: He then took his fingers out of his ears and said: I was with the Prophet (peace be upon him), and he heard like this and he did like this. AbuAli al-Lu'lu said: I heard AbuDawud say: This is a rejected tradition.

Book 41, Number 4909:

Narrated Abdullah ibn Mas'ud:

Salam ibn Miskin, quoting an old man who witnessed AbuWa'il in a wedding feast, said: They began to play, amuse and sing. He united the support of his hand round his knees that were drawn up, and said: I heard Abdullah (ibn Mas'ud) say: I heard the apostle of Allah (peace be upon him) say: Singing produces hypocrisy in the heart.

Book 41, Number 4910:

Narrated AbuHurayrah:

A hermaphrodite (mukhannath) who had dyed his hands and feet with henna was brought to the Prophet (peace be upon him). He asked: What is the matter with this man? He was told: Apostle of Allah! he affects women's get-up. So he ordered regarding him and he was banished to an-Naqi'. The people said: Apostle of Allah! should we not kill him? He said: I have been prohibited from killing people who pray. AbuUsamah said: Naqi' is a region near Medina and not a Baqi'.

Book 41, Number 4914:

Narrated Aisha, Ummul Mu'minin:

When the Apostle of Allah (peace be upon him) arrived after the expedition to Tabuk or Khaybar (the narrator is doubtful), the draught raised an end of a curtain which was hung in front of her store-room, revealing some dolls which belonged to her.

He asked: What is this? She replied: My dolls. Among them he saw a horse with wings made of rags, and asked: What is this I see among them? She replied: A horse. He asked: What is this that it has on it? She replied: Two wings. He asked: A horse with two wings? She replied: Have you not heard that Solomon had horses with wings? She said: Thereupon the Apostle of Allah (peace be upon him) laughed so heartily that I could see his molar teeth.

Book 41, Number 4915:

Narrated Aisha, Ummul Mu'minin:

The Apostle of Allah (peace be upon him) married me when I was seven or six. When we came to Medina, some women came. according to Bishr's version: Umm Ruman came to me when I was swinging. They took me, made me prepared and decorated me. I was then brought to the Apostle of Allah (peace be upon him), and he took up cohabitation with me when I was nine. She halted me at the door, and I burst into laughter.

Book 41, Number 4916:

Narrated AbuUsamah:

The tradition mentioned above (No. 4915) has also been transmitted by AbuUsamah in a similar manner through a different chain of narrators.

This version has: "With good fortune. " She (Umm Ruman) entrusted me to them. They washed my head and redressed me. No one came to me suddenly except the Apostle of Allah (peace be upon him) in the forenoon. So they entrusted me to him.

Book 41, Number 4917:

Narrated Aisha, Ummul Mu'minin:

When we came to Medina, the women came to me when I was playing on the swing, and my hair were up to my ears. They brought me, prepared me, and decorated me. Then they brought me to the Apostle of Allah (peace be upon him) and he took up cohabitation with me, when I was nine.

Book 41, Number 4920:

Narrated AbuMusa al-Ash'ari:

The Apostle of Allah (peace be upon him) said: He who plays backgammon disobeys Allah and His Apostle.

Book 41, Number 4922:

Narrated AbuHurayrah:

The Apostle of Allah (peace be upon him) saw a man pursuing a pigeon. He said: A devil is pursuing a female devil.

Book 41, Number 4923:

Narrated Abdullah ibn Amr ibn al-'As:

The Prophet (peace be upon him) said: The Compassionate One has mercy on those who are merciful. If you show mercy to those who are on the earth, He Who is in the heaven will show mercy to you.

Book 41, Number 4924:

Narrated AbuHurayrah:

I heard AbulQasim (peace be upon him) who spoke the truth and whose word was verified say: Mercy is taken away only from him who is miserable.

Book 41, Number 4925:

Narrated Abdullah ibn Amr ibn al-'As:

The Prophet (peace be upon him) said: Those who do not show mercy to our young ones and do not realise the right of our elders are not from us.

Book 41, Number 4927:

Narrated Jarir:

I swore allegiance to the Apostle of Allah (peace be upon him) promising to hear and obey, and behave sincerely towards every Muslim. AbuZur'ah said: Whenever he sold and bought anything, he would say: What we took from you is dearer to us than what we gave you. So choose (as you like).

Book 41, Number 4930:

Narrated AbudDarda':

The Prophet (peace be upon him) said: On the Day of Resurrection you will be called by your names and by your father's names, so give yourselves good names.

Book 41, Number 4932:

Narrated AbuWahb al-Jushami:

The Prophet (peace be upon him) said: Call yourselves by the names of the Prophets. The names dearest to Allah are Abdullah and AbdurRahman, the truest are Harith and Hammam, and the worst are Harb and Murrah.

Book 41, Number 4936:

Narrated Usamah ibn Akhdari:

A man called Asram was among those who came to the Apostle of Allah (peace be upon him). The Apostle of Allah (peace be upon him) said: What is your name? He replied: Asram. He said: No, you are Zur'ah.

Book 41, Number 4937:

Narrated Hani ibn Yazid:

When Hani went with his people in a deputation to the Apostle of Allah (peace be upon him), he heard them calling him by his kunyah (surname), AbulHakam.

So the Apostle of Allah (peace be upon him) called him and said: Allah is the judge (al-Hakam), and to Him judgment belongs. Why are you given the kunyah AbulHakam?

He replied: When my people disagree about a matter, they come to me, and I decide between them, and both parties are satisfied with my decision.

He said: How good this is! What children have you? He replied: I have Shurayh, Muslim and Abdullah. He asked; Who is the oldest of them? I replied: Shurayh. He said: Then you are AbuShurayh.

Book 41, Number 4938:

Narrated AbuWahb, Hazn ibn AbuWahb:

The Prophet (peace be upon him) asked: What is your name? He replied: Hazn (rugged). He said: You are Sahl (smooth). He said: No, smooth is trodden upon and disgraced. Sa'id said: I then thought that ruggedness would remain among us after it. AbuDawud said: The Prophet (peace be upon him) changed the names al-'As, Aziz, Atalah, Shaytan, al-Hakam, Ghurab, Hubab, and Shihab and called him Hisham. He changed the name Harb (war) and called him Silm (peace). He changed the name al-Munba'ith (one who lies) and called him al-Mudtaji' (one who stands up). He changed the name of a land Afrah (barren) and called it Khadrah (green). He changed the name Shi'b ad-Dalalah (the mountain path of a stray), the name of a mountain path and called it Shi'b al-Huda (mountain path of guidance). He changed the name Banu az-Zinyah (children of fornication) and called them Banu ar-Rushdah (children of those who are on the right path), and changed the name Banu Mughwiyah (children of a woman who allures and goes astray), and called them Banu Rushdah (children of a woman who is on the right path). AbuDawud said: I omitted the chains of these for the sake of brevity.

Book 41, Number 4939:

Narrated Umar ibn al-Khattab:

Masruq said: I met Umar ibn al-Khattab (Allah be pleased with him) who said: Who are you? I replied: Masruq ibn al-Ajda'. Umar then said: I heard the Apostle of Allah (peace be upon him) say: al-Ajda' (mutilated) is a devil.

Book 41, Number 4942:

Narrated Jabir ibn Abdullah:

The Prophet (peace be upon him) said: If I survive (God willing), I shall forbid my people to give the names Nafi' (beneficial), Aflah (successful) and Barakah (blessing). Al-A'mash said: I do not know whether he mentioned Nafi' or not. When a man comes and asks: Is there Barakah (blessing)? The people say: No.

Book 41, Number 4944:

Narrated AbuJubayrah ibn ad-Dahhak:

This verse was revealed about us, the Banu Salimah: "Nor call each other by (offensive) nicknames: ill-seeming is a name connoting wickedness (to be used of one) after he has believed." He said: When the apostle of Allah (peace be upon him) came to us, every one of us had two or three names. The Apostle of Allah (peace be upon him) began to say: O so and so! But they would say: Keep silence, Apostle of Allah! He becomes angry by this name. So this verse was revealed: "Nor call each other by (offensive nicknames."

Book 41, Number 4945:

Narrated Umar ibn al-Khattab:

Zayd ibn Aslam quoted his father as saying: Umar ibn al-Khattab (Allah be pleased with him) struck one of his sons who was given the kunyah AbuIsa, and al-Mughirah ibn Shu'bah had the kunyah AbuIsa. Umar said to him: Is it not sufficient for you that you are called by the kunyah AbuAbdullah? He replied: The Apostle of Allah (peace be upon him) gave me this kunyah. Thereupon he said: The Apostle of Allah (peace be upon him) was forgiven all his sins, past and those followed. But we are among the people similar to us. Henceforth he was called by the kunyah AbuAbdullah until he died.

Book 41, Number 4945a:

Narrated AbuMas'ud or Hudhayfah:

AbuMas'ud asked Abdullah, or AbuAbdullah asked AbuMas'ud: What did you hear the Apostle of Allah (peace be upon him) say about za'amu (they alleged, asserted, or it is said). He replied: I heard the Apostle of Allah (peace be upon him) say: It is a bad riding-beast for a man (to say) za'amu (they asserted).

Book 41, Number 4946:

Narrated A man:

AbulMalih reported on the authority of a man: I was riding on a mount behind the Prophet (peace be upon him). It stumbled. Thereupon I said: May the devil parish! He said: Do not say: May the devil perish! for if you say that , he will swell so much so that he will be like a house, and say: By my power. But say: In the name of Allah; for when you say that, he will diminish so much so that he will be like a fly.

Book 41, Number 4948:

Narrated Jabir ibn Abdullah:

The Prophet (peace be upon him) said: If anyone is called by my name, he must not be given my kunyah (surname), and if anyone uses my kunyah (surname), he must not be called by my name.

Book 41, Number 4949:

Narrated Ali ibn AbuTalib:

I said: Apostle of Allah! tell me if a son is born to me after your death, may I give him your name and your kunyah? He replied: Yes.

Book 41, Number 4950:

Narrated Aisha, Ummul Mu'minin:

A woman came to the Apostle of Allah (peace be upon him) and said: Apostle of Allah! I have given birth to a boy, and call him Muhammad and AbulQasim as kunyah (surname), but I have been told that you disapproved of that. He replied: What is it which has made my name lawful and my kunyah unlawful, or what is it which has made my kunyah unlawful and my name lawful?

Book 41, Number 4952:

Narrated Aisha, Ummul Mu'minin:

Aisha said: Apostle of Allah! All my fellow-wives have kunyahs? He said: Give yourself the kunyah by Abdullah, your son - that is to say, her nephew (her sister's son).

Musaddad said: Abdullah ibn az-Zubayr. She was called by the kunyah Umm Abdullah.

Book 41, Number 4953:

Narrated Sufyan ibn Asid al-Hadrami:

I heard the Apostle of Allah (peace be upon him) say: It is great treachery that you should tell your brother something and have him believe you when you are lying.

Book 41, Number 4957:

Narrated AbuHurayrah:

The Prophet (peace be upon him) said: None of you must say: "My slave" (abdi) and "My slave-woman" (amati), and a slave must not say: "My lord" (rabbi or rabbati). The master (of a slave) should say: "My young man" (fataya) and "My young woman" (fatati), and a slave should say "My master" (sayyidi) and "My mistress" (sayyidati), for you are all (Allah's slave and the Lord is Allah, Most High.

Book 41, Number 4959:

Narrated Buraydah ibn al-Hasib:

The Prophet (peace be upon him) said: Do not call a hypocrite sayyid (master), for if he is a sayyid, you will displease your Lord, Most High.

Book 41, Number 4962:

Narrated Hudhayfah:

The Prophet (peace be upon him) said: Do not say: "What Allah wills and so and so wills," but say: "What Allah wills and afterwards so and so wills.

Book 41, Number 4965:

Narrated AbuHurayrah:

The Prophet (peace be upon him) said: When you hear....(Musa's version has): When a man says people have perished, he is the one who has suffered that fate most.

Book 41, Number 4967:

Narrated A man:

Salim ibn AbulJa'dah said: A man said: (Mis'ar said: I think he was from the tribe of Khuza'ah): would that I had prayed, and got comfort. The people objected to him for it. Thereupon he said: I

heard the Apostle of Allah (peace be upon him) as saying: O Bilal, call iqamah for prayer: give us comfort by it.

Book 41, Number 4968:

Narrated Abdullah ibn Muhammad ibn al-Hanafiyyah:

I and my father went to the house of my father-in-law from the Ansar to pay a sick visit to him. The time of prayer came. He said to someone of his relatives: O girl! bring me water for ablution so that I pray and get comfort. We objected to him for it. He said: I heard the Apostle of Allah (peace be upon him) say: Get up, Bilal, and give us comfort by the prayer.

Book 41, Number 4969:

Narrated Aisha, Ummul Mu'minin:

I never heard the Apostle of Allah (peace be upon him) attributing anyone to anything except to religion.

Book 41, Number 4972:

Narrated Mu'awiyah ibn Jaydah al-Qushayri:

The Apostle of Allah (peace be upon him) said: Woe to him who tells things, speaking falsely, to make people laugh thereby. Woe to him! Woe to him!.

Book 41, Number 4973:

Narrated Abdullah ibn Amir:

My mother called me one day when the Apostle of Allah (peace be upon him) was sitting in our house. She said: Come here and I shall give you something. The Apostle of Allah (peace be upon him) asked her: What did you intend to give him? She replied: I intended to give him some dates. The Apostle of Allah (peace be upon him) said: If you were not to give him anything, a lie would be recorded against you.

Book 41, Number 4974:

Narrated AbuHurayrah:

The Prophet (peace be upon him) said: It is enough falsehood for a man to relate everything he hears.

Book 41, Number 4975:

Narrated AbuHurayrah:

The Prophet (peace be upon him) said: To harbour good thoughts is a part of well-conducted worship. (This is according to Nasr's version).

Book 41, Number 4977:

Narrated Zayd ibn Arqam:

The Prophet (peace be upon him) said: When a man makes a promise to his brother with the intention of fulfilling it and does not do so, and does not come at the appointed time, he is guilty of no sin.

Book 41, Number 4978:

Narrated Abdullah ibn AbulHamsa':

I bought something from the Prophet (peace be upon him) before he received his Prophetic commission, and as there was something still due to him I promised him that I would bring it to him at his place, but I forgot. When I remembered three days later, I went to that place and found him there. He said: You have vexed me, young man. I have been here for three days waiting for you.

Book 41, Number 4980:

Narrated Anas ibn Malik:

A man came to the Prophet (peace be upon him) and said: Apostle of Allah! give me a mount. The Prophet (peace be upon him) said: We shall give you a she-camel's child to ride on. He said: What shall I do with a she-camel's child? The Prophet (peace be upon him) replied: Do any others than she-camels give birth to camels?

Book 41, Number 4981:

Narrated An-Nu'man ibn Bashir:

When AbuBakr asked the permission of the Prophet (peace be upon him) to come in, he heard Aisha speaking in a loud voice.

So when he entered, he caught hold of her in order to slap her, and said: Do I see you raising your voice to the Apostle of Allah? The Prophet (peace be upon him) began to prevent him and AbuBakr went out angry. The Prophet (peace be upon him) said when AbuBakr went out: You see I rescued you from the man.

AbuBakr waited for some days, then asked permission of the Apostle of Allah (peace be upon him) to enter, and found that they had made peace with each other. He said to them: Bring me into your peace as you brought me into your war.

The Prophet (peace be upon him) said: We have done so: we have done so.

Book 41, Number 4984:

Narrated Anas ibn Malik:

The Prophet (peace be upon him) addressed me as: O you with the two ears.

Book 41, Number 4985:

Narrated Abdullah ibn as-Sa'ib ibn Yazid:

The Apostle of Allah (peace be upon him) said: None of you should take the property of his brother in amusement (i.e. jest), nor in earnest. The narrator Sulayman said: Out of amusement and out of earnest. If anyone takes the staff of his brother, he should return it. The transmitter Ibn Bashshar did not say "Ibn Yazid, and he said: The Apostle of Allah (peace be upon him) said.

Book 41, Number 4986:

Narrated AbdurRahman ibn AbuLayla:

The Companions of the Prophet (peace be upon him) told us that they were travelling with the Prophet (peace be upon him). A man of them slept, and one of them went to the rope which he had with him. He took it, by which he was frightened. The Prophet (peace be upon him) said: It is not lawful for a Muslim that he frightens a Muslim.

Book 41, Number 4987:

Narrated Abdullah ibn Amr ibn al-'As:

The Apostle of Allah (peace be upon him) said: Allah , the Exalted, hates the eloquent one among men who moves his tongue round (among his teeth), as cattle do.

Book 41, Number 4988:

Narrated AbuHurayrah:

The Prophet (peace be upon him) said: On the Day of resurrection Allah will not accept repentance or ransom from him who learns excellence of speech to captivate thereby the hearts of men, or of people.

Book 41, Number 4990:

Narrated Amr ibn al-'As:

One day when a man got up and spoke at length Amr ibn al-'As said If he had been moderate in what he said: It would have been better for him. I heard the Apostle of Allah (peace be upon him) say: I think (or, I have been commanded) that I should be brief in what I say, for brevity is better.

Book 41, Number 4993:

Narrated Abdullah ibn Abbas:

A desert Arab came to the Prophet (peace be upon him) and began to speak. Thereupon the Apostle of Allah (peace be upon him) said: In eloquence there is magic and in poetry there is wisdom.

Book 41, Number 4994:

Narrated Buraydah ibn al-Hasib:

I heard the Apostle of Allah (peace be upon him) say: In eloquence there is magic, in knowledge ignorance, in poetry wisdom, and in speech heaviness.

Sa'sa'ah ibn Suhan said: The Prophet of Allah (peace be upon him) spoke the truth. His statement "In eloquence there is magic" means: (For example), there is a right due from a man who is more eloquent in reasoning than the man who is demanding his right. He (the defendant) charms the people by his speech and takes away his right. His statement "In knowledge there is ignorance" means: A scholar brings to his knowledge what he does not know, and thus he becomes ignorant of that. His statement "In poetry there is wisdom" means: These are the sermons and examples by which people receive admonition. His statement "In speech there is heaviness" means: That you present your speech and your talk to a man who is not capable of understanding it, and who does not want it.

Book 41, Number 4995:

Narrated Hasan:

Sa'id said: Umar passed by Hassan when he was reciting verses in the mosque. He looked at him. Thereupon he said: I used to recite verses when there was present in it the one who was better than you (i.e. the Prophet).

Book 41, Number 4997:

Narrated Aisha, Ummul Mu'minin:

The Apostle of Allah (peace be upon him) used to setup a pulpit in the mosque for Hassan who would stand on it and satirise those who spoke against the Apostle of Allah (peace be upon him). The

Apostle of Allah (peace be upon him) would say: The spirit of holiness (i.e. Gabriel) is with Hassan so long as he speaks in defence of the Apostle of Allah (peace be upon him).

Book 41, Number 4999:

Narrated AbuHurayrah:

When the Apostle of Allah (peace be upon him) finished the dawn prayer, he would ask: Did any of you have a dream last night? And he said: All that is left of Prophecy after me is a good vision.

Book 41, Number 5002:

Narrated AbuRazin:

The Prophet (peace be upon him) said: The vision flutters over a man as long as it is not interpreted , but when it is interpreted, it settles. And I think he said: Tell it only to one who loves (i.e. friend) or one who has judgment.

Book 41, Number 5007:

Narrated Anas ibn Malik:

The Prophet (peace be upon him) said: One night it seemed to me in a dream that we were in the house of Uqbah ibn Rafi' and were brought some of the fresh dates of Ibn tab. I interpreted it as meaning that to us is granted eminence (rif'ah) in this world, a blessed hereafter ('aqibah), and that our religion has been good (tabah).

Book 41, Number 5011:

Narrated AbuHurayrah:

When the Apostle of Allah (peace be upon him) sneezed, he placed his hand or a garment on his mouth, and lessened the noise. The transmitter Yahya is doubtful about the exact words khafada or ghadda (lessened).

Book 41, Number 5013:

Narrated Salim ibn Ubayd:

Hilal ibn Yasar said: We were with Salim ibn Ubayd when a man from among the people sneezed and said: Peace be upon you.

Salim said: And upon you and your mother. Later he said: Perhaps you found something (annoying) in what I said to you.

He said: I wished you would not mention my mother with good or evil. He said: I have just said to you what the Apostle of Allah (peace be upon him) said. We were in the presence of the Apostle of Allah (peace be upon him) when a man from among the people sneezed, saying: Peace be upon you!

The Apostle of Allah (peace be upon him) said: And upon you and your mother. He then said: When one of you sneezes, he should praise Allah. He further mentioned some attributes (of Allah), saying: The one who is with him should say to him: Allah have mercy on you, and he should reply to them: Allah forgive us and you.

Book 41, Number 5014:

Narrated Salim ibn Ubayd al-Ashja'i:

The tradition mentioned above (No. 5013) has also been mentioned by Salim ibn Ubayd al-Ashja'i to the same effect from the Prophet (peace be upon him) through a different chain of narrators.

Book 41, Number 5016:

Narrated AbuHurayrah:

Respond three times to your brother when he sneezes, and if he sneezes more often, he has a cold in his head.

Book 41, Number 5018:

Narrated Ubayd ibn Rifa'ah az-Zuraqi:

The Prophet (peace be upon him) said: Invoke a blessing on one who sneezes three times; (and if he sneezes more often), then if you wish to invoke a blessing on him, you may invoke, and if you wish (to stop), then stop.

Book 41, Number 5020:

Narrated AbuBurdah:

The Jews used to try to sneezes in the presence of the Prophet (peace be upon him) hoping that he would say to them: "Allah have mercy on you!" but he would say: May Allah guide you and grant you well-being!

Book 41, Number 5022:

Narrated Tikhfat al-Ghifari:

Ya'ish ibn Tikhfat al-Ghifari said: My father was one of the people in the Suffah.

The Apostle of Allah (peace be upon him) said: Come with us to the house of Aisha. So we went and he said: Give us food, Aisha. She brought hashishah and we ate. He then said: Give us food, Aisha. She then brought haysah as small in quantity as a pigeon and we ate. He then said: Give us something to drink, Aisha. So she brought a bowl of milk, and we drank. Again he said: Give us something to drink, Aisha. She then brought a small cup and we drank. He then said: If you wish, you may spend the night (here), or if you wish, you may go to the mosque.

He said: While I was lying on my stomach because of pain in the lung, a man began to shake me with his foot and then said: This is a method of lying which Allah hates. I looked and saw that he was the Apostle of Allah (peace be upon him).

Book 41, Number 5023:

Narrated Ali ibn Shayban:

The Prophet (peace be upon him) said: If anyone spends the night on the roof of a house with no stone palisade, Allah's responsibility to guard him no longer applies.

Book 41, Number 5024:

Narrated Mu'adh ibn Jabal:

The Prophet (peace be upon him) said: If a Muslim sleeps while remembering Allah, in the state of purification, is alarmed while asleep at night, and asks Allah for good in this world and in the Hereafter. He surely gives it to him. Thabit al-Bunani said: AbuZabyah came to visit us and he transmitted this tradition to us from Mu'adh ibn Jabal from the Prophet (peace be upon him). Thabit said: So and so said: I tried my best to utter these (prayers) when I got up, but I could not do.

Book 41, Number 5026:

Narrated Umm Salamah, Ummul Mu'minin:

Some relative of Umm Salamah said: The bed of the Prophet (peace be upon him) was set as a man is laid in his grave; the mosque was towards his head.

Book 41, Number 5027:

Narrated Hafsah, Ummul Mu'minin:

When the Apostle of Allah (peace be upon him) wanted to go to sleep, he put his right hand under his cheek and would then say three times: O Allah, guard me from Thy punishment on the day when Thou raisest up Thy servants.

Book 41, Number 5034:

Narrated Ali ibn AbuTalib:

The Apostle of Allah (peace be upon him) used to say when he lay down: O Allah, I seek refuge in Thy noble Person and in Thy perfect Words from the evil of what Thou seizest by its forelock; O Allah! Thou removest debt and sin; O Allah! thy troop's not routed, Thy promise is not broken and the riches of the rich do not avail against Thee. Glory and praise be unto Thee!.

Book 41, Number 5036:

Narrated AbulAzhar al-Anmari:

When the Apostle of Allah (peace be upon him) went to his bed at night, he would say: in the name of Allah, I have laid down my side for Allah. O Allah! forgive me my sin, drive away my devil, free me from my responsibility, and place me in the highest assembly.

Book 41, Number 5037:

Narrated Nawfal:

The Prophet (peace be upon him) said to Nawfal: Say , O infidels! and then sleep at its end, for it is a declaration of freedom from polytheism.

Book 41, Number 5039:

Narrated Irbad ibn Sariyah:

The Apostle of Allah (peace be upon him) used to recite al-Musabbihat before going to sleep, and say: They contain a verse which is better than a thousand verses.

Book 41, Number 5040:

Narrated Abdullah ibn Umar:

When the Apostle of Allah (peace be upon him) went to his bed, he would say: Praise be to Allah Who has given me sufficiency, has guarded me, given me food and drink, been most gracious to me, and given to me most lavishly. Praise be to Allah in every circumstance. O Allah! Lord and King of everything, God of everything, I seek refuge in Thee from Hell.

Book 41, Number 5041:

Narrated AbuHurayrah:

The Prophet (peace be upon him) said: If anyone lies on his side where he does not remember Allah, deprivation will descend on him on the Day of Resurrection; and if anyone sits in a place where he does not remember Allah, deprivation will descend on him on the Day of Resurrection.

Book 41, Number 5043:

Narrated Aisha, Ummul Mu'minin:

When the Apostle of Allah (peace be upon him) awake at night, he said: There is no god but thou, glory be to Thee, O Allah, I ask Thy pardon for my sin and I ask Thee for Thy mercy. O Allah! advance me in knowledge: do not cause my heart to deviate (from guidance) after Thou hast guided me, and grant me mercy from thyself; verily thou art the grantor.

Book 41, Number 5046:

Narrated Ali ibn AbuTalib:

The tradition (No 5045, about Tasbih Fatimah) has been transmitted by Ali to the same effect through a different chain of narrators.

This version adds: Ali said: I did not leave them (Tasbih Fatimah) since I heard them from the Apostle of Allah (peace be upon him) except on the night of Siffin, for I remembered them towards the end of the night and then I uttered them.

Book 41, Number 5047:

Narrated Abdullah ibn Amr:

The Prophet (peace be upon him) said: There are two qualities or characteristics which will not be returned by any Muslim without his entering Paradise. While they are easy, those who act upon them are few. One should say: "Glory be to Allah" ten times after every prayer, "Praise be to Allah" ten times and "Allah is Most Great" ten times. That is a hundred and fifty on the tongue, but one thousand and five hundred on the scale. When he goes to bed, he should say: "Allah is Most Great" thirty-four times, "Praise be to Allah" thirty-three times, and Glory be to Allah thirty-three times, for that is a hundred on the tongue and a thousand on the scale. (He said:) I saw the Apostle of Allah (peace be upon him) counting them on his hand.

The people asked: Apostle of Allah! How is it that while they are easy, those who act upon them are few?

He replied: The Devil comes to one of you when he goes to bed and he makes him sleep, before he utters them, and he comes to him while he is engaged in prayer and calls a need to his mind before he utters them.

Book 41, Number 5049:

Narrated AbuHurayrah:

AbuBakr as-Siddiq said: Apostle of Allah! command me something to say in the morning and in the evening. He said: Say "O Allah, Creator of the heavens and the earth, Who knowest the unseen and the seen, Lord and Possessor of everything. I testify that there is no god but Thee; I seek refuge in Thee from the evil within myself, from the evil of the devil, and his (incitement to) attributing partners (to Allah)." He said: Say this in the morning.

Book 41, Number 5050:

Narrated AbuHurayrah:

The Prophet (peace be upon him) used to say in the morning: "O Allah, by Thee we come to the morning, by Thee we come to the evening, by Thee are we resurrected." In the evening he would say: "O Allah, by Thee we come to the evening, by Thee we die, and to Thee are we resurrected."

Book 41, Number 5051:

Narrated Anas ibn Malik:

The Prophet (peace be upon him) said: If anyone says in the morning or in the evening: "O Allah! in the morning we call Thee, the bearers of Thy Throne, Thy angels and all Thy creatures to witness that thou art Allah (God) than Whom alone there is no god, and that Muhammad is Thy Servant and Apostle," Allah will emancipate his fourth from Hell; if anyone says twice, Allah will emancipate his half; if anyone says it thrice, Allah will emancipate three-fourth; and if he says four times, Allah will emancipate him from Hell.

Book 41, Number 5052:

Narrated Buraydah ibn al-Hasib:

The Prophet (peace be upon him) said: If anyone says in the morning or in the evening: "O Allah! Thou art my Lord; there is no god but Thee, Thou hast created me, and I am Thy servant and hold to Thy covenant and promise as much as I can; I seek refuge in Thee from the evil of what I have done: I acknowledge Thy favour to me, and I acknowledge my sin; pardon me, for none but Thee pardons sins, and dies during the daytime or during the night." he will go to Paradise.

Book 41, Number 5054:

Narrated A man:

AbuSallam told that he was in the mosque of Hims. A man passed him and the people said about him that he served the Prophet (peace be upon him).

He (AbuSallam) went to him and said: Tell me any tradition which you heard from the Apostle of Allah (peace be upon him) and there were no man between him and you. He said: I heard the Apostle of Allah (peace be upon him) say: If anyone says in the morning and in the evening: "I am pleased with Allah as Lord, with Islam as religion, with Muhammad as Prophet," Allah will certainly please him.

Book 41, Number 5055:

Narrated Abdullah ibn Ghannam:

The Prophet (peace be upon him) said: If anyone says in the morning: "O Allah! whatever favour has come to me, it comes from Thee alone Who has no partner; to Thee praise is due and thanksgiving,'! he will have expressed full thanksgiving for the day; and if anyone says the same in the evening, he will have expressed full thanksgiving for the night.

Book 41, Number 5056:

Narrated Abdullah ibn Umar:

The Apostle of Allah (peace be upon him) never failed to utter these supplications in the evening and in the morning: O Allah, I ask Thee for security in this world and in the Hereafter: O Allah! I ask Thee for forgiveness and security in my religion and my worldly affairs, in my family and my property; O Allah! conceal my fault or faults (according to Uthman's version), and keep me safe from the things which I fear; O Allah! guard me in front of me and behind me, on my right hand and on my left, and from above me: and I seek in Thy greatness from receiving unexpected harm from below me." AbuDawud said: Waki' said: That is to say, swallowing by the earth.

Book 41, Number 5057:

Narrated Daughter of the Prophet:

AbdulHamid, a client of Banu Hashim, said that his mother who served some of the daughters of the Prophet (peace be upon him) told him that one of the daughters of the Prophet (peace be upon him) said that the Prophet (peace be upon him) used to teach her saying: Say in the morning: Glory be to Allah, and I begin with praise of Him; there is no power but in Allah ; what Allah wills comes to pass and what He does not will does not come to pass; I know that Allah is Omnipotent and that Allah has comprehended everything in knowledge" ; for whoever says it in the morning will be guarded till the evening, and whoever says it in the evening will be guarded till the morning.

Book 41, Number 5058:

Narrated Abdullah ibn Abbas:

The Prophet (peace be upon him) said: If anyone repeats in the morning: "So glory be to Allah in the evening and in the morning; to Him is the praise in the heavens and the earth, and in the late evening and at noon....thus shall you be brought forth, " he will get that day what he has missed; and if anyone repeats these words in the evening he will get that night what he has missed. Ar-Rabi' transmitted it from al-Layth.

Book 41, Number 5059:

Narrated AbuAyyash:

The Apostle of Allah (peace be upon him) said: If anyone says in the morning: "There is no god but Allah alone Who has no partner; to Him belong the dominions, to Him praise is due, and He is Omnipotent," he will have a reward equivalent to that for setting free a slave from among the descendants of Isma'il. He will have ten good deeds recorded for him, ten evil deeds deducted from him, he will be advanced ten degrees, and will be guarded from the Devil till the evening. If he says them in the evening, he will have a similar recompense till the morning.

The version of Hammad says: A man saw the Apostle of Allah (peace be upon him) in a dream and said: Apostle of Allah! AbuAyyash is relating such and such on your authority.

He said: AbuAyyash has spoken the truth.

Book 41, Number 5060:

Narrated Anas ibn Malik:

The Prophet (peace be upon him) said: If anyone says in the morning: "O Allah! in the morning we call Thee, the bearers of Thy Throne, Thy angels, and all Thy creatures to witness that Thou art Allah than Whom there is no god, Thou being alone and without a partner, and that Muhammad is Thy servant and Thy Apostle," Allah will forgive him any sins that he commits that day; and if he repeats them in the evening. Allah will forgive him any sins he commits that night.

Book 41, Number 5061:

Narrated Muslim at-Tamimi:

The Apostle of Allah (peace be upon him) told him secretly: When you finish the sunset prayer, say: 'O Allah, protect me from Hell" seven times; for if you say that and die that night, protection from it would be recorded for you; and when you finish the dawn prayer, say it in a similar way, for if you die that day, protection from it would be recorded for you. AbuSa'id told me that al-Harith

said: The Apostle of Allah (peace be upon him) said this to us secretly, so we confine it to our brethren.

Book 41, Number 5062:

Narrated Muslim ibn al-Harith ibn Muslim at-Tamimi:

A similar tradition (to No. 5061) has been transmitted by Muslim ibn al-Harith ibn Muslim at-Tamimi on the authority of his father from the Prophet (peace be upon him) through a different chain of narrators, up to "protection from it".

But this version says: "before speaking to anyone". In this version Ali ibn Sahl said that his father told him.

Ali and Ibn al-Musaffa said: The Apostle of Allah (peace be upon him) sent us on an expedition. When we reached the place of attack, I galloped my horse and outstripped my companions, and the people of that locality received me with a great noise.

I said to them: Say "There is no god but Allah," and you will be protected. They said this.

My companions blamed me, saying: You deprived us of the booty. When we came to the Apostle of Allah (peace be upon him), they told him what I had done.

So he called me, appreciating what I had done, and said: Allah has recorded for you so and so (a reward) for every man of them.

AbdurRahman said: I forgot the reward. The Apostle of Allah (peace be upon him) then said: I shall write a will for you after me. He did this and stamped it, and gave it to me, saying....He then mentioned the rest of the tradition to the same effect. Ibn al-Musaffa said: I heard al-Harith ibn Muslim ibn al-Harith at-Tamimi transmitting it from his father.

Book 41, Number 5064:

Narrated Abdullah ibn Khubayb:

We went out one rainy and intensely dark night to look for the Apostle of Allah (peace be upon him) to lead us in prayer, and when we found him, he asked: Have you prayed?, but I did not say anything. So he said: Say, but I did not say anything. He again said: Say, but I did not say anything. He then said: Say. So I said: What am I to say? He said: Say: "Say, He is Allah, One," and al-Mu'awwadhatan thirty three times in the morning and evening; they will serve you for every purpose.

Book 41, Number 5065:

Narrated AbuMalik:

The people asked: Tell us a word which we repeat in the morning, evening and when we rise.

So he commanded us to say: "O Allah! Creator of Heavens and Earth; Knower of all that is hidden and open; Thou art the Lord of everything; the angels testify that there is no god but Thee, for we seek refuge in Thee from the evil within ourselves, from the evil of the Devil accused and from the evil of his suggestion about partnership with Allah, and that we earn sin for ourselves or drag it to a Muslim."

AbuDawud said: And through the same chain of transmitters the Apostle of Allah (peace be upon him) said: When one rises in the morning, one should say: "We have reached the morning, and in the morning the dominion belongs to Allah, the Lord of the universe. O Allah! I ask Thee for the good this day contains, for conquest, victory, light, blessing and guidance during it; and I seek refuge in Thee from the evil it contains and the evil contained in what comes after it." In the evening he should say the equivalent.

Book 41, Number 5066:

Narrated Aisha, Ummul Mu'minin:

Shariq al-Hawzani and I came to Aisha (Allah be pleased with her) and asked her: By which (prayer) the Apostle of Allah (peace be upon him) began when he woke up at night? She replied: You asked me about a thing which no one asked me before. When he woke up at night, he uttered: "Allah is Most Great" ten times, and uttered "Praise be to Allah" ten times, and said "Glory be to Allah and I begin with His praise" ten times, and said: "Glory be to the King, the Most Holy" ten times, and asked Allah's pardon ten times, and said: "There is no god but Allah" ten times, and then said: "O Allah! I seek refuge in Thee from the strait of the Day of resurrection," ten times. He then began the prayer.

Book 41, Number 5068:

Narrated AbuDharr:

If anyone says in the morning: "O Allah! whatever oath I take, whatever word I speak, and whatever vow I take, Thine will precedes all that: whatever Thou willeth, occurs, and whatever Thou dost not will, dost not occur. O Allah! pardon me and disregard me for it. O Allah! whomsoever Thou sendest thine blessing, to him my blessing is due, and whomsoever thou cursest, to him my curse is due, " exemption from it will be granted to him that day.

Book 41, Number 5069:

Narrated Uthman ibn Affan:

Aban ibn Uthman said: I heard Uthman ibn Affan (his father) say: I heard the Apostle of Allah (peace be upon him) say: If anyone says three times: "In the name of Allah, when Whose name is

mentioned nothing on Earth or in Heaven can cause harm, and He is the Hearer, the Knower" he will not suffer sudden affliction till the morning, and if anyone says this in the morning, he will not suffer sudden affliction till the evening.

Aban was afflicted by some paralysis and when a man who heard the tradition began to look at him, he said to him: Why are you looking at me? I swear by Allah, I did not tell a lie about Uthman, nor did Uthman tell a lie about the Prophet (peace be upon him), but that day when I was afflicted by it, I became angry and forgot to say them.

Book 41, Number 5071:

Narrated AbuBakrah:

AbdurRahman ibn AbuBakrah said that he told his father: O my father! I hear you supplicating every morning: "O Allah! Grant me health in my body. O Allah! Grant me good hearing. O Allah! Grant me good eyesight. There is no god but Thou." You repeat them three times in the morning and three times in the evening.

He said: I heard the Apostle of Allah (peace be upon him) using these words as a supplication and I like to follow his practice.

The transmitter, Abbas, said in this version: And you say: "O Allah! I seek refuge in Thee from infidelity and poverty. O Allah! I seek refuge in Thee from punishment in the grave. There is no god but Thee". You repeat them three times in the morning and three times in the evening, and use them as a supplication. I like to follow his practice.

He said: The Apostle of Allah (peace be upon him) said: The supplications to be used by one who is distressed are: "O Allah! Thy mercy is what I hope for. Do not abandon me to myself for an instant, but put all my affairs in good order for me. There is no god but Thou." Some transmitters added more than others.

Book 41, Number 5073:

Narrated Qatadah:

When the Prophet of Allah (peace be upon him) saw the new moon, he said: "a new moon of good and right guidance; a new moon of good and right guidance; a new moon of good and right guidance. I believe in Him Who created you" three times. He would then say: "Praise be to Allah Who has made such and such a month to pass and has brought such and such a month."

Book 41, Number 5074:

Narrated Qatadah:

When the Apostle of Allah (peace be upon him) saw the new moon, he turned away his face from it.

Book 41, Number 5075:

Narrated Umm Salamah, Ummul Mu'minin:

The Apostle of Allah (peace be upon him) never went out of my house without raising his eye to the sky and saying: "O Allah! I seek refuge in Thee lest I stray or be led astray, or slip or made to slip, or cause injustice, or suffer injustice, or do wrong, or have wrong done to me."

Book 41, Number 5076:

Narrated Anas ibn Malik:

The Prophet (peace be upon him) said: When a man goes out of his house and says: "In the name of Allah, I trust in Allah; there is no might and no power but in Allah," the following will be said to him at that time: "You are guided, defended and protected." The devils will go far from him and another devil will say: How can you deal with a man who has been guided, defended and protected?

Book 41, Number 5077:

Narrated AbuMalik Al-Ash'ari:

The Prophet (peace be upon him) said: When a man goes into his house, he should say: "O Allah! I ask Thee for good both when entering and when going out; in the name of Allah we have entered, and in the name of Allah we have gone out, and in Allah or Lord do we trust." He should then greet his family.

Book 41, Number 5078:

Narrated AbuHurayrah:

I heard the Apostle of Allah (peace be upon him) say: The wind comes from Allah's mercy.

Salamah's version has: It is Allah's mercy; it (sometimes) brings blessing and (sometimes) brings punishment. So when you see it, do not revile it, but ask Allah for some of its good, and seek refuge in Allah from its evil.

Book 41, Number 5080:

Narrated Aisha, Ummul Mu'minin:

When the Prophet (peace be upon him) saw a cloud formation in the sky, he left work, even if he were at prayer, and then would say: "O Allah! I seek refuge in Thee from its evil. " If it rained, he would say: "O Allah! send a beneficial downpour."

Book 41, Number 5082:

Narrated Zayd ibn Khalid:

The Prophet (peace be upon him) said: Do not curse the cock, for it awakens for prayer.

Book 41, Number 5084:

Narrated Jabir ibn Abdullah:

The Prophet (peace be upon him) said: When you hear the barking of dogs and the braying of asses at night, seek refuge in Allah, for they see which you do not see.

Book 41, Number 5085:

Narrated Ali ibn Umar ibn Husayn ibn Ali:

The Apostle of Allah (peace be upon him) as saying: Do not go out much when there are few people about , for Allah the Exalted scatters abroad of His beasts in that hour (according to Ibn Marwan's version).

Ibn Marwan's version has: For Allah has creatures. He then mentioned the barking of dogs and braying of asses in a similar manner. He added in his version: Ibn al-Had said: Shurahbil ibn al-Hajib told me on the authority of Jabir ibn Abdullah from the Apostle of Allah (peace be upon him) similar to it.

Book 41, Number 5086:

Narrated AbuRafi':

I saw the Apostle of Allah (peace be upon him) uttering the call to prayer (Adhan) in the ear of al-Hasan ibn Ali when Fatimah gave birth to him.

Book 41, Number 5087:

Narrated Aisha, Ummul Mu'minin:

Boys used to be brought to the Apostle of Allah (peace be upon him), and he would invoke blessings on them. Yusuf added: "and soften some dates and rub their palates with them". He did not mention "blessings".

Book 41, Number 5088:

Narrated Aisha, Ummul Mu'minin:

The Apostle of Allah (peace be upon him) said to me: Have the mugharribun been seen (or some other word) among you? I asked: What do the mugharribun mean? He replied: They are those in whom is a strain of the jinn.

Book 41, Number 5089:

Narrated Abdullah ibn Abbas:

The Prophet (peace be upon him) said: If anyone asks (you) for refuge for the sake of Allah, give him refuge; and if anyone asks you (for something) for the pleasure of Allah, give him. Ubaydullah said: If anyone asks you for the sake of Allah.

Book 41, Number 5091:

Narrated Abdullah ibn Abbas:

AbuZumayl said: I asked Ibn Abbas, saying: What is that I find in my breast? He asked: What is it? I replied: I swear by Allah, I cannot speak about it. He asked me: Is it something doubtful? and he laughed. He then said: No one could escape that, until Allah, the exalted, revealed: "If thou went in doubt as to what we have revealed unto thee, and ask those who have been reading the Book from before thee." He said: If you find something in your heart, say: He is the first and the Last, the Evident and the Immanent, and He has full knowledge of all things.

Book 41, Number 5093:

Narrated Abdullah ibn Abbas:

A man came to the Prophet (peace be upon him) and said: Apostle of Allah! one of us has thoughts of such nature that he would rather be reduced to charcoal than speak about them. He said: Allah is Most Great, Allah is Most Great, Allah is Most Great. Praise be to Allah Who has reduced the guile of the devil to evil prompting. Ibn Qudamah said "reduced his matter" instead of "reduced his guile".

Book 41, Number 5097:

Narrated AbuHurayrah:

The Prophet (peace be upon him) said: Allah, Most High, has removed from you the pride of the pre-Islamic period and its boasting in ancestors. One is only a pious believer or a miserable sinner. You are sons of Adam, and Adam came from dust. Let the people cease to boast about their ancestors.

They are merely fuel in Jahannam; or they will certainly be of less account with Allah than the beetle which rolls dung with its nose.

Book 41, Number 5098:

Narrated Abdullah ibn Mas'ud:

If anyone helps his people in an unrighteous cause, he is like a camel which falls into a well and is pulled out by its tail.

Book 41, Number 5100:

Narrated Wathilah ibn al-Asqa':

I asked: Apostle of Allah! what is party spirit? He replied: That you should help your people in wrongdoing.

Book 41, Number 5101:

Narrated Suraqah ibn Malik ibn Ju'sham al-Mudlaji:

The Apostle of Allah (peace be upon him) gave us an address and said: The best of you is the one who defends his tribe, so long as he commits no sin.

Book 41, Number 5104:

Narrated AbuUqbah:

AbdurRahman ibn AbuUqbah quoted his father AbuUqbah who was a client from the people of Persia as saying: I was present at Uhud along with the Apostle of Allah (peace be upon him), and on smiting one of the polytheists I said: Take this from me who is the young Persian. The Apostle of Allah (peace be upon him) then turned to me and said: Why did you not say: Take this from me who is the young Ansari?

Book 41, Number 5105:

Narrated Al-Miqdam ibn Ma'dikarib:

The Prophet (peace be upon him) said: When a man loves his brother, he should tell him that he loves him.

Book 41, Number 5106:

Narrated Anas ibn Malik:

A man was with the Prophet (peace be upon him) and a man passed by him and said: Apostle of Allah! I love this man. The Apostle of Allah (peace be upon him) then asked: Have you informed him? He replied: No. He said: Inform him. He then went to him and said: I love you for Allah's sake. He replied: May He for Whose sake you love me love you!

Book 41, Number 5109:

Narrated AbuHurayrah:

The Prophet (peace be upon him) said: He who is consulted is trustworthy.

Book 41, Number 5111:

Narrated AbudDarda':

The Prophet (peace be upon him) said: Your love for a thing causes blindness and deafness.

Book 41, Number 5113:

Narrated Mu'awiyah:

Make intercession, you will be rewarded, for I purposely delay a matter so that you intercede and then you are rewarded. The Apostle of Allah (peace be upon him) said: If you make intercession, you will be rewarded.

Book 41, Number 5115:

Narrated al-Ala' ibn al-Hadrami:

Some of the children of al-Ala' ibn al-Hadrami said: Al-Ala' ibn al-Hadrami was the governor of the Prophet (peace be upon him) at al-Bahrayn, and when he wrote to him he began with his won name.

Book 41, Number 5117:

Narrated Abdullah ibn Abbas:

The Prophet (peace be upon him) wrote a letter to Heraclius: "From Muhammad, the Apostle of Allah, to Hiraql (Heraclius), Chief of the Byzantines. Peace be to those who follow the guidance." Ibn Yahya reported on the authority of Ibn Abbas that AbuSufyan said to him: We then came to see Hiraql (Heraclius) who seated us before him. He then called for the letter from the Apostle of Allah (peace be upon him). Its contents were: "In the name of Allah, the Compassionate, the Merciful, from Muhammad the Apostle of Allah, to Hiraql, chief of Byzantines. Peace be to those who follow the guidance. To proceed."

Book 41, Number 5119:

Narrated Abdullah ibn Umar:

A woman was my wife and I loved her, but Umar hated her. He said to me: Divorce her, but I refused. Umar then went to the Prophet (peace be upon him) and mentioned that to him. The Prophet (peace be upon him) said: Divorce her.

Book 41, Number 5120:

Narrated Mu'awiyah ibn Hayadah:

I said: Apostle of Allah! to whom should I show kindness? He replied: Your mother, next your mother, next your mother, and then comes your father, and then your relatives in order of relationship. The Apostle of Allah (peace be upon him) said: If a man asks his slave whom he freed for giving him property which is surplus with him and he refuses to give it to him, the surplus property which he refused to give will be called on the Day of resurrection as a large bald snake.

Book 41, Number 5121:

Narrated Bakr ibn al-Harith al-Anmari:

Bakr went to the Prophet (peace be upon him) and said: Apostle of Allah! to whom should I show kindness? He said: Your mother, your sister, your brother and the slave whom you set free and who is your relative, a due binding (on you), and a tie of relationship which should be joined.

Book 41, Number 5123:

Narrated AbuUsayd Malik ibn Rabi'ah as-Sa'idi:

While we were with the Apostle of Allah! (peace be upon him) a man of Banu Salmah came to Him and said: Apostle of Allah is there any kindness left that I can do to my parents after their death? He replied: Yes, you can invoke blessings on them, forgiveness for them, carry out their final instructions after their death, join ties of relationship which are dependent on them, and honour their friends.

Book 41, Number 5125:

Narrated AbutTufayl:

I saw the Prophet (peace be upon him) distributing flesh at Ji'irranah, and I was a boy in those days bearing the bone of the camel, and when a woman who came forward approach the Prophet (peace be upon him), he spread out his cloak for her, and she sat on it. I asked: Who is she? The people said: She is his foster-mother.

Book 41, Number 5126:

Narrated Umar ibn as-Sa'ib:

One day when the Apostle of Allah (peace be upon him) was sitting, his foster-father came forward. He spread out of a part of his garment and he sit on it. Then his mother came forward to him and he spread out the other side of his garment and she sat on it. Again , his foster-brother came forward. The Apostle of Allah (peace be upon him) stood for him and seated him before himself.

Book 41, Number 5127:

Narrated Abdullah ibn Abbas:

The Prophet (peace be upon him) said: If anyone has a female child, and does not bury her alive, or slight her, or prefer his children (i.e. the male ones) to her, Allah will bring him into Paradise. Uthman did not mention "male children".

Book 41, Number 5128:

Narrated AbuSa'id al-Khudri:

The Prophet (peace be upon him) said: If anyone cares for three daughters, disciplines them, marries them, and does good to them, he will go to Paradise.

Book 41, Number 5130:

Narrated Awf ibn Malik al-Ashja'i':

The Prophet (peace be upon him) said: I and a woman whose cheeks have become black shall on the Day of Resurrection be like these two (pointing to the middle and forefinger), i.e. a woman of rank and beauty who has been bereft of her husband and devotes herself to her fatherless children till they go their separate ways or die.

Book 41, Number 5133:

Narrated Abdullah ibn Amr ibn al-'As:

Mujahid said that Abdullah ibn Amr slaughtered a sheep and said: Have you presented a gift from it to my neighbour, the Jew, for I heard the Apostle of Allah (peace be upon him) say: Gabriel kept on commending the neighbour to me so that I thought he would make an heir?

Book 41, Number 5137:

Narrated Ali ibn AbuTalib:

The last words which the Apostle of Allah (peace be upon him) spoke were: Prayer, prayer; fear Allah about those whom your right hands possess.

Book 41, Number 5142:

Narrated AbuDharr:

The Prophet (peace be upon him) said: Feed those of your slaves who please you from what you eat and clothe them with what you clothe yourselves, but sell those who do not please you and do not punish Allah's creatures.

Book 41, Number 5143:

Narrated Rafi' ibn Makith:

The Prophet (peace be upon him) said: Treating those under one's authority will produce prosperity, but an evil nature produces evil fortune.

Book 41, Number 5144:

Narrated Rafi' ibn Makith:

The Apostle of Allah (peace be upon him) said: Treating those under one's authority well produces prosperity, but an evil nature produces evil fortune.

Book 41, Number 5145:

Narrated Abdullah ibn Umar:

A man came to the Prophet (peace be upon him) and asked: Apostle of Allah! how often shall I forgive a servant? He gave no reply, so the man repeated what he had said, but he still kept silence. When he asked a third time, he replied: Forgive him seventy times daily.

Book 41, Number 5148:

Narrated Mu'awiyah ibn Suwayd ibn Muqarrin:

I slapped a freed slave of ours. My father called him and me and said: Take retaliation on him. We, the people of Banu Muqarrin, were seven during the time of the Prophet (peace be upon him),and we had only a female servant. A man of us slapped her. The Apostle of Allah (peace be upon him) said: Set her free. They said: We have no other servant than her. He said: She must serve them till they become well off. When they become well off, they should set her free.

Book 41, Number 5151:

Narrated AbuHurayrah:

The Prophet (peace be upon him) said: If anyone corrupts (instigates) the wife of a man or his slave (against him), he is not from us.

Book 41, Number 5153:

Narrated AbuHurayrah:

The Prophet (peace be upon him) said: If anyone peeps into the house of a people without their permission and he knocks out his eye, no responsibility is incurred for his eye.

Book 41, Number 5154:

Narrated AbuHurayrah:

The Prophet (peace be upon him) said: When one has a look into the house, then there is no (need of) permission.

Book 41, Number 5155:

Narrated Huzayl:

A man came. Uthman's version has: Sa'd ibn AbuWaqqas came. He stood at the door. Uthman's version has: (He stood) facing the door. The Prophet (peace be upon him) said to him: Away from it, (stand) this side or that side. Asking permission is meant to escape from the look of an eye.

Book 41, Number 5157:

Narrated Kaladah ibn Hanbal:

Safwan ibn Umayyah sent him with some milk, a young gazelle and some small cucumbers to the Apostle of Allah (peace be upon him) when he was in the upper part of Mecca. I entered but I did not give a salutation. He said: Go back and say: "Peace be upon you"! This happened after Safwan ibn Umayyah and embraced Islam. Amr said: Ibn Safwan told me all this on the authority of Kaladah ibn Hanbal, and he did not say: I heard it from him.

Book 41, Number 5158:

Narrated Rib'i:

A man of Banu Amir told that he asked the Prophet (peace be upon him) for permission (to enter the house) when he was in the house, saying: May I enter ? The Prophet (peace be upon him) said to

his servant: Go out to this (man) and teach him how to ask permission to enter the house, and say to him: "Say : Peace be upon you. May I enter?" The man heard it and said: Peace be upon you! May I enter ? The Prophet (peace be upon him) permitted him and he entered.

Book 41, Number 5166:

Narrated Qays ibn Sa'd:

The Apostle of Allah (peace be upon him) came to visit us in our house, and said: "Peace and Allah's mercy be upon him you!

Book 41, Number 5166a:

Narrated Qays ibn Sa'd:

The Apostle of Allah (peace be upon him) came to visit us in our house, and said: Peace and Allah's mercy be upon you! Sa'd returned the greeting in a lower tone.

Qays said: I said: Do you not grant permission to the Apostle of Allah (peace be upon him) to enter?

He said: Leave him, he will give us many greetings. The Apostle of Allah (peace be upon him) then said: Peace and Allah's mercy be upon you! Sa'd again responded in a lower tone. The Apostle of Allah (peace be upon him) again said: Peace and Allah's mercy be upon you! So the Apostle of Allah (peace be upon him) went away.

Sa'd went after him and said: Apostle of Allah! I heard your greetings and responded in a lower tone so that you might give us many greetings. The Apostle of Allah (peace be upon him) returned with him. Sa'd then offered to prepare bath-water for him, and he took a bath. He then gave him a long wrapper dyed with saffron or wars and he wrapped himself in it.

The Apostle of Allah (peace be upon him) then raised his hands and said: O Allah, bestow Thy blessings and mercy on the family of Sa'd ibn Ubadah! The Apostle of Allah (peace be upon him) then shared their meals.

When he intended to return, Sa'd brought near him an ass which was covered with a blanket. The Apostle of Allah (peace be upon him) mounted it.

Sa'd said: O Qays, accompany the Apostle of Allah. Qays said: The Apostle of Allah (peace be upon him) said to me: Ride. But I refused. He again said: Either ride or go away. He said: So I went away.

Hisham said: AbuMarwan (transmitted) from Muhammad ibn AbdurRahman ibn As'ad ibn Zurarah.

Book 41, Number 5167:

Narrated Abdullah ibn Busr:

When the Apostle of Allah (peace be upon him) came to some people's door, he did not face it squarely, but faced the right or left corner, and said: Peace be upon you! peace be upon you! That was because there were no curtains on the doors of the house at that time.

Book 41, Number 5169:

Narrated Nafi' ibn AbdulHarith:

I went out with the (Apostle of Allah (peace be upon him) until I entered a garden, he said: Keep on closing the door. The door was then closed. I then said: Who is there ? He then narrated the rest of the tradition.

Book 41, Number 5170:

Narrated AbuHurayrah:

The Prophet (peace be upon him) said: A man's messenger sent to another indicates his permission to enter.

Book 41, Number 5171:

Narrated AbuHurayrah:

The Prophet (peace be upon him) said: When one of you is invited to take meals and comes along with the messenger, that serves as permission for him to enter.

Book 41, Number 5173:

Narrated Abdullah Ibn Abbas:

Ikrimah said: A group of people from Iraq said: Ibn Abbas, what is your opinion about the verse in which we have been commanded whatever we have been commanded, but no one acts upon it? The word of Allah, Most High, reads: "O ye who believe! Let those whom your right hands possess, and the (children) among you, who have not come of age, ask your permission (before) they enter your presence on three occasions: before morning prayer, while you are undressing for the noonday heat, and after late-night prayer. These are your three times of undress; outside those times it is not wrong for you or for them to move about."

Al-Qa'nabi recited the verse up to "full of knowledge and wisdom".

Ibn Abbas said: Allah is Most Clement and Most Merciful to the believers. He loves concealment. The people had neither curtains nor curtained canopies in their houses. Sometimes a servant, a child or a female orphan of a man entered while the man was having sexual intercourse with his wife. So Allah commanded them to ask permission in those times of undress. Then Allah brought them curtains and all good things. But I did not see anyone following it after that.

Book 41, Number 5176:

Narrated Imran ibn Husayn:

A man came to the Prophet (peace be upon him) and said: Peace be upon you! He responded to his salutation. He then sat down. The Prophet (peace be upon him) said: Ten. Another man came and said: Peace and Allah's mercy be upon you! He responded to his salutation when he sat down. He said: Twenty. Another man came and said: Peace and Allah's mercy and blessings be upon you! He responded to him and said when he sat down: and blessings be upon you! He responded to him and said when he sat down: Thirty.

Book 41, Number 5177:

Narrated Mu'adh ibn Anas:

(This version is same as previous No 5176 from the Prophet (peace be upon him), adding that): Afterwards another man came and said: Peace and Allah's mercy, blessings and forgiveness be upon you! whereupon he said: Forty. adding: Thus are excellent qualities rewarded.

Book 41, Number 5178:

Narrated AbuUmamah:

The Prophet (peace be upon him) said: Those who are nearest to Allah are they who are first to give a salutation.

Book 41, Number 5181:

Narrated AbuHurayrah:

When one of you meets his brother, he should salute him, then if he meets him again after a tree, wall or stone has come between them, he should also salute him.

Book 41, Number 5182:

Narrated Abdullah ibn Abbas:

Umar came to the Prophet (peace be upon him) when he was in his wooden oriel, and said to him: Peace be upon you. Apostle of Allah, peace be upon you! May Umar enter ?

Book 41, Number 5183:

Narrated Anas ibn Malik:

The Apostle of Allah (peace be upon him) came to some children who were playing: He saluted them.

Book 41, Number 5184:

Narrated Anas ibn Malik:

The Apostle of Allah (peace be upon him) came to us when I was a boy among the boys. He saluted us and took me by my hand. He then sent me with some message. He himself sat in the shadow of a wall, or he said: near a wall until I returned to him.

Book 41, Number 5186:

Narrated AbuHurayrah:

Suhayl ibn AbuSalih said: I went out with my father to Syria. The people passed by the cloisters in which there were Christians and began to salute them. My father said: Do not give them salutation first, for AbuHurayrah reported the Apostle of Allah (peace be upon him) as saying: Do not salute them (Jews and Christians) first, and when you meet them on the road, force them to go to the narrowest part of it.

Book 41, Number 5187:

Narrated Abdullah ibn Umar:

The Prophet (peace be upon him) said: When one of the Jews greets you saying: Death may come upon you, reply: The same to you.

Book 41, Number 5189:

Narrated AbuHurayrah:

The Prophet (peace be upon him) said: When one of you comes to an assembly, he should give a salutation and if he feels inclined to get up, he should give a salutation, for the former is not more of a duty than the latter.

Book 41, Number 5190:

Narrated AbuJurayy al-Hujaymi:

I came to the Prophet (peace be upon him) and said: Upon you be peace, Apostle of Allah! He said: Do not say: Upon you be peace, for "Upon you be peace" is the salutation to the dead.

Book 41, Number 5191:

Narrated Ali ibn AbuTalib:

AbuDawud said: Al-Hasan ibn Ali traced this tradition back to the Prophet (peace be upon him): When people are passing by, it is enough if one of them gives a salutation on their behalf, and that it is enough for those who are sitting if one of them replies.

Book 41, Number 5192:

Narrated Al-Bara' ibn Azib:

The Prophet (peace be upon him) said: If two Muslims meet, shake hands, praise Allah, and ask Him for forgiveness, they will be forgiven.

Book 41, Number 5193:

Narrated Al-Bara' ibn Azib:

The Prophet (peace be upon him) said: Two Muslims will not meet and shake hands having their sins forgiven them before they separate.

Book 41, Number 5194:

Narrated Anas ibn Malik:

When the people of the Yemen came, the Apostle of Allah (peace be upon him) said: The people of the Yemen have come to you and they are first to shake hands.

Book 41, Number 5195:

Narrated AbuDharr:

Ayyub ibn Bushayr ibn Ka'b al-Adawi quoted a man of Anazah who said that he asked AbuDharr when he left Syria: I wish to ask you about a tradition of the Apostle of Allah (peace be upon him). He said: I shall tell you except that it is something secret. Did the Apostle of Allah (peace be upon him) shake hands with you when you met him? He replied: I never met him without his shaking hands with me. One day he sent for me when I was not at home. When I came I was informed that he had

sent for me. I came to him and found him on a couch. He embraced me and that was better and better.

Book 41, Number 5198:

Narrated Aisha, Ummul Mu'minin:

I never saw anyone more like the Apostle of Allah (peace be upon him) in respect of gravity, calm deportment, pleasant disposition - according to al-Hasan's version: in respect of talk and speech. Al-Hasan did not mention gravity, calm deportment, pleasant disposition - than Fatimah, may Allah honour her face. When she came to visit him (the Prophet) he got up to (welcome) her, took her by the hand, kissed her and made her sit where he was sitting; and when he went to visit her, she got up to (welcome) him, took him by the hand, kissed him, and made him sit where she was sitting.

Book 41, Number 5201:

Narrated Ash-Sha'bi:

The Prophet (peace be upon him) received Ja'far ibn AbuTalib, embraced him and kissed him between both of his eyes (forehead).

Book 41, Number 5202:

Narrated AbuNadrah:

Ilyas ibn Dighfal said: I saw AbuNadrah kissing on the cheek of al-Hasan.

Book 41, Number 5203:

Narrated Al-Bara' ibn Azib:

I went in with AbuBakr when he had newly come to Medina and he found his daughter Aisha lying down afflicted with fever. AbuBakr went to her, and saying: How are you, girlie? kissed her on the cheek.

Book 41, Number 5204:

Narrated Abdullah ibn Umar:

Ibn Umar told a story and said: We then came near the Prophet (peace be upon him) and kissed his hand.

Book 41, Number 5205:

Narrated Usayd ibn Hudayr,:

AbdurRahman ibn AbuLayla, quoting Usayd ibn Hudayr, a man of the Ansar, said that while he was given to jesting and was talking to the people and making them laugh, the Prophet (peace be upon him) poked him under the ribs with a stick. He said: Let me take retaliation. He said: Take retaliation. He said: You are wearing a shirt but I am not. The Prophet (peace be upon him) then raised his shirt and the man embraced him and began to kiss his side. Then he said: This is what I wanted, Apostle of Allah!

Book 41, Number 5206:

Narrated al-Wazi' ibn Zari':

Umm Aban, daughter of al-Wazi' ibn Zari', quoting his grandfather, who was a member of the deputation of AbdulQays, said: When we came to Medina, we raced to be first to dismount and kiss the hand and foot of the Apostle of Allah (peace be upon him). But al-Mundhir al-Ashajj waited until he came to the bundle of his clothes. He put on his two garments and then he went to the Prophet (peace be upon him).

He said to him: You have two characteristics which Allah likes: gentleness and deliberation.

He asked: Have I acquired them or has Allah has created (them) my nature? He replied: No, Allah has created (them) in your nature.

He then said: Praise be to Allah Who has created in my nature two characteristics which Allah and His Apostle like.

Book 41, Number 5207:

Narrated AbuDharr:

The Prophet (peace be upon him) addressed me, saying: O AbuDharr! I replied: At thy service and at thy pleasure, Apostle of Allah! may I be ransom for thee.

Book 41, Number 5208:

Narrated Imran ibn Husayn:

In the pre-Islamic period we used to say: "May Allah make the eye happy for you," and "Good morning" but when Islam came, we were forbidden to say that. AbdurRazzaq said on the authority of Ma'mar: It is disapproved that a man should say: "May Allah make the eye happy for you," but there is no harm in saying: "May Allah make your eye happy.

Book 41, Number 5210:

Narrated Mu'awiyah:

AbuMijlaz said: Mu'awiyah went out to Ibn az-Zubayr and Ibn Amir. Ibn Amir got up and Ibn az-Zubayr remained sitting. Mu'awiyah said to Ibn Amir: Sit down, for I heard the Apostle of Allah (peace be upon him) say: Let him who likes people to stand up before him prepare his place in Hell.

Book 41, Number 5211:

Narrated AbuUmamah:

The Apostle of Allah (peace be upon him) came out to us leaning on a stick. We stood up to show respect to him. He said: Do not stand up as foreigners do for showing respect to one another.

Book 41, Number 5212:

Narrated A man:

Ghalib said: When we were sitting at al-Hasan's door, a man came along. He said: My father told me on the authority of my grandfather, saying: My father sent me to the Apostle of Allah (peace be upon him) and said: Go to him and give him a greeting. So I went to him and said: My father sends you a greeting. He said: Upon you and upon your father be peace.

Book 41, Number 5214:

Narrated AbuAbdurRahman al-Fihri:

I was present with the Apostle of Allah at the battle of Hunayn. We travelled on a hot day when the heat was extreme. We halted under the shade of a tree. When the sun passed the meridian, I put on my coat of mail and rode on my horse. I came to the Apostle of Allah (peace be upon him) who was in a tent.

I said: Peace, Allah's mercy and His blessings be upon you! The time of departure has come.

He said: Yes. He then said: Rise, Bilal. He jumped out from beneath a gum-acacia tree and its shade was like that of a bird.

He said: I am at your service and at your pleasure, and I make myself a sacrifice for you.

He said: Put the saddle on the horse for me. He then took out a saddle, both sides of which were stuffed with palm-leaves; it showed no arrogance and pride. So he rode and we also rode. He then mentioned the rest of the tradition.

Book 41, Number 5215:

Narrated Abbas ibn Mirdas:

The Apostle of Allah (peace be upon him) laughed AbuBakr or Umar said to him: May Allah make your teeth laugh! He then mentioned the tradition.

Book 41, Number 5216:

Narrated Abdullah ibn Amr ibn al-'As:

The Apostle of Allah (peace be upon him) came upon us when my mother and I were plastering a wall of mine. He asked: What is this, Abdullah ? I replied: It is something I am repairing. He said! The matter is quicker for you than that.

Book 41, Number 5218:

Narrated Anas ibn Malik:

The Apostle of Allah (peace be upon him) came out, and on seeing a high-domed building, he said: What is it?

His companions replied to him: It belongs to so and so, one of the Ansar.

He said: he said nothing but kept the matter in mind. When its owner came and gave him a greeting among the people, he turned away from him. When he had done this several times, the man realised that he was the cause of the anger and the rebuff.

So he complained about it to his companions, saying: I swear by Allah that I cannot understand the Apostle of Allah (peace be upon him).

They said: He went out and saw your domed building. So the man returned to it and demolished it, levelling it to the ground. One day the Apostle of Allah (peace be upon him) came out and did not see it.

He asked: What has happened to the domed building?

They replied: Its owner complained to us about your rebuff, and when we informed him about it, he demolished it.

He said: Every building is a misfortune for its owner, except what cannot, except what cannot, meaning except that which is essential.

Book 41, Number 5219:

Narrated Dukayn ibn Sa'id al-Muzani:

We came to the Prophet (peace be upon him) and asked him for some corn. He said: Go, Umar, and give them. He ascended with us a room upstairs, took a key from his apartment and opened it.

Book 41, Number 5220:

Narrated Abdullah ibn Habashi:

The Prophet (peace be upon him) said: If anyone cuts the lote-tree, Allah brings him headlong into Hell.

Book 41, Number 5221:

Narrated Hassan ibn Ibrahim:

I asked Hisham ibn Urwah about the cutting of a lote-tree when he was leaning against the house of Urwah. He said: Do you not see these doors and leaves? These were made of the lote-tree of Urwah which Urwah used to cut from his hand? He said: There is no harm in it.

Humayd's version adds: You have brought an innovation, O Iraqi! He said: The innovation is from you. I heard someone say at Mecca: The Apostle of Allah (peace be upon him) cursed him who cuts a lote-tree. He then mentioned the rest of the tradition to the same effect.

Book 41, Number 5222:

Narrated Buraydah ibn al-Hasib:

I heard the Apostle of Allah (peace be upon him) say: A human being has three hundred and sixty joints for each of which he must give alms. The people asked him: Who is capable of doing this ? He replied: It may be mucus in the mosque which you bury, and something which you remove from the road; but if you do not find such, two rak'ahs in the forenoon will be sufficient for you.

Book 41, Number 5223:

Narrated AbuDharr:

The Prophet (peace be upon him) said: In the morning alms are due from every bone in man's fingers and toes. Salutation to everyone he meets is alms; enjoining good is alms; forbidding what is disreputable is alms; removing what is harmful from the road is alms; having sexual intercourse with his wife is alms. The people asked: He fulfils his desire, Apostle of Allah; is it alms? He replied: Tell me if he fulfilled his desire where he had no right, would he commit a sin ? He then said: Two rak'ahs which one prays in the forenoon serve instead of all that.

Book 41, Number 5225:

Narrated AbuHurayrah:

The Prophet (peace be upon him) said: A man never did a good deed but removed a thorny branch from the road; it was either in the tree and someone cut it and threw it on the road, or it was lying in it, he removed it. Allah accepted this good deed of his and brought him into Paradise.

Book 41, Number 5228:

Narrated AbuHurayrah:

The Prophet (peace be upon him) said: We have not made peace with them since we fought with them, so he who leaves any of them alone through fear does not belong to us.

Book 41, Number 5229:

Narrated Abdullah ibn Mas'ud:

The Prophet (peace be upon him) said: Kill all the snakes, and he who fears their revenge does not belong to me.

Book 41, Number 5230:

Narrated Abdullah ibn Abbas:

The Prophet (peace be upon him) said: He who leaves the snakes along through fear of their pursuit, does not belong to us. We have not made peace with them since we have fought with them.

Book 41, Number 5231:

Narrated Al-Abbas ibn AbdulMuttalib:

Al-Abbas said to the Apostle of Allah (peace be upon him): We wish to sweep out Zamzam, but in it there are some of these Jinnan, meaning small snakes; so the Apostle of Allah (peace be upon him) ordered that they should be killed.

Book 41, Number 5236:

Narrated AbuSa'id al-Khudri:

Muhammad ibn AbuYahya said that his father told that he and his companion went to AbuSa'id al-Khudri to pay a sick visit to him. He said: Then we came out from him and met a companion of ours who wanted to go to him. We went ahead and sat in the mosque. He then came back and told us that he heard AbuSa'id al-Khudri say: The Apostle of Allah (peace be upon him) said: Some snakes

are jinn; so when anyone sees one of them in his house, he should give it a warning three times. If it return (after that), he should kill it, for it is a devil.

Book 41, Number 5240:

Narrated AbdurRahman Ibn AbuLayla:

The Apostle of Allah (peace be upon him) was asked about the house-snakes. He said: When you see one of them in your dwelling, say: I adjure you by the covenant which Noah made with you, and I adjure you by the covenant which Solomon made with you not to harm us. Then if they come back, kill them.

Book 41, Number 5241:

Narrated Abdullah ibn Mas'ud:

Kill all the snakes except the little white one which looks like a silver wand.

Book 41, Number 5243:

Narrated AbuHurayrah:

The Prophet (peace be upon him) said: If anyone kills a gecko with the first blow, such and such number of good deeds will be recorded for him, if he kills it with the second blow, such and such number of good deeds will be recorded for him less than the former; and if he kills it with the third blow, such and such number of good deeds will be recorded for him, less than the former.

Book 41, Number 5244:

Narrated AbuHurayrah:

The Prophet (peace be upon him) said: For the first blow seventy good deeds will be recorded.

Book 41, Number 5247:

Narrated Abdullah ibn Abbas:

The Prophet (peace be upon him) prohibited to kill four creatures: ants, bees, hoopoes, and sparrow-hawks.

Book 41, Number 5249:

Narrated AbdurRahman ibn Uthman:

When a physician consulted the Prophet (peace be upon him) about putting frogs in medicine, he forbade him to kill them.

Book 41, Number 5251:

Narrated Umm Atiyyah al-Ansariyyah:

A woman used to perform circumcision in Medina. The Prophet (peace be upon him) said to her: Do not cut severely as that is better for a woman and more desirable for a husband.

Book 41, Number 5252:

Narrated AbuUsayd al-Ansari:

AbuUsayd heard the Apostle of Allah (peace be upon him) say when he was coming out of the mosque, and men and women were mingled in the road: Draw back, for you must not walk in the middle of the road; keep to the sides of the road. Then women were keeping so close to the wall that their garments were rubbing against it.

Book 41, Number 5253:

Narrated Abdullah ibn Umar:

The Prophet (peace be upon him) prohibited that one, i.e. man, should walk between two women.